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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

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THOSE that shall come after us will look back to this our day, and speak of it as the time of promise, the first early dawn of a wonderful age. They will see rich and ample fruition, where we, perchance, behold but the early blossom of the orchard: they will gather golden sheaves from the fields where we see but the timid green blade of promise and hope. Yet there is a loveliness and a wonder in the green blade, the first bloom of the fruit-trees, which vanishes as dawn vanishes, and is seen no more. Let us, therefore, who are dwelling in the dawn, in the first days of the spring time, open our eyes to the miracle of beauty and of hope that surrounds us.

There are times when one can see the mind of mankind changing; when some mood, long held and deemed permanent, has almost impalpably faded, giving place to another. Such a time of transition came in most ancient Egypt, when impurity crept in, and men lost faith; losing, with faith, the golden age when the gods walked with men. Thereon came age upon age of foreign domination, of servitude, of degradation. And even to-day mother Egypt is under the yoke, a thrall, a serf, where she should be a queen. Such a time came in India, when the ancient race of kings, falling from the high tradition of their prime, drew the sword in a war of brothers and kinsmen, and the iron age began. Thereafter, the history of India is a tale of gathering woes, with but one bright interlude when the Buddha came, bringing his message of love and resignation and the eternal Silence. India, too, like Egypt, doomed herself to long ages of degradation and servitude, until the time of the bondage shall be fulfilled.

Such a climacteric came in Hellas, when the clear and soaring Grecian spirit forgot its high ideals and declined upon lower aims.

The Greeks themselves no longer remembered the bright inspiration of the realm "that standeth fast forever. Not by winds is it shaken, nor ever wet with rain, nor doth the snow come nigh thereto, but most clear air is spread about it cloudless, and the white light floats over it. Therein the blessed immortals rejoice for ever." They gave to the world their marvelous revelation of the beauty of holiness, of the exquisite loveliness of the divine thought; and then they fell below their inspiration, sinking to baser ways and less worthy purposes. So to Hellas also came the conqueror, and the glory passed away.

There was a like change in our own era, among the nations from whom we more directly spring. Time was, when the princes and priests of our western peoples really believed in God. The prayer of a king was not mere political ceremony, but a humble petition from the heart. The service of God was not a form, but a living, thrilling reality, for which men would die rejoicing. In our great cathedrals, serene in their lovely silence, we have the records of that time of genuine belief; cathedrals designed we know not by whom, nor do we know the names of the builders. They came forth from an age of faith and joy, as Ilion rose into towers at the song of Apollo.

Faith ebbed in king and priest and people. Sensualism, ambition, the love of lucre, corroded many hearts; and with the loss of faith, the heavens darkened, till men lived between an earth of iron and a sky of brass. Faith ebbed from hearts and minds alike, leaving them hardened in their selfishness, and cold with doubt and fear. Though men kept divine names on their lips, and spoke of immortality, it was but a poor and starved belief, compared with the glow of triumphant faith, the high delight of earlier times. Men spoke, indeed, of the divine, but lived with eyes downcast, their thoughts fixed on mortality.

Such an age of materialism of thought, coming in the train of unworthy action and infidelity to high duties, reached its culmination something more than a century ago. The scepticism and materialism of the eighteenth century ran through statecraft, politics, commerce, art. The Church, though asserting firm faith, had fallen into hardness and intolerance; certain signs that no true faith was there. The inward apostasy of the Church had exiled science, divorcing it from religion, and science had suffered profoundly from this exile, growing hostile, hard, incredulous, atheistic.

As water runs downhill, so did this wickedness in high places gradually find its way downwards, until the whole of life came to be saturated with practical unbelief. State and Church alike followed low ambition rather than high and worthy accomplishment. Base ideals became universal. But the mood of mankind has, in the last few years, been slowly changing—turning from the baser to the nobler, from sheer materialism to something of spiritual faith. Already the change has gone far enough, imperceptible and impalpable as it has been, to alter the perspective of life, and we can take advantage of the new point of view already gained, to weigh and sum up the ideals of the age immediately behind us.

To begin with, there is a low ideal of life. It is not enough to say that there is little practical belief in immortality. That of itself would not be enough to degrade and cheapen life. A certain sad nobility and heroic resignation may consist with the thought that life is ended by death; there may be much loving-kindness and tender mercy. There is an atheism more religious than some professions of belief. No, the baseness of our ideals had another source. It sprang, not from failure to grasp the great truth of immortality, its sublime and inspiring horizons; but rather from a certain cheapness and lowness of purpose, a readiness to find satisfaction in unworthy things, a servile preference for debased coinage.

This coarseness and cheapness of taste showed most clearly in our ideal of success. For that is, after all, the practical index of our religion, of the belief we really hold. We are in the habit, somewhat lightly, of congratulating ourselves on the passing of feudalism, thanking God that we live rather in a commercial age. But is the change so certainly for the better? After all, the ideal of success in a feudal age was in many things higher. The great man of those days, the man admired and sung by the poets, must possess not only power, but personal courage, the instant readiness to meet death, a certain grace and beauty of manner, a personal fineness and charm. And in all true feudalism, the great man, the lord, was a true protector and cherisher of the poor, who, on that condition, rendered him service. Such a feudal master of men represented a not unworthy ideal of success; and his fame was handed down in heroic ballads and courtly poetry.

Is not the cheap fame dispensed by our purchasable and impertinent journalism a true index of our baser ideal of success? To be mentioned in a hundred flimsy and ill-written papers, on pages adorned with the portraits of murderers and heroines of scandal:

that is our ideal of fame. To see one's name bandied about in the cheap daily gossip, wedged in, perhaps, between the story of a prize-fight and a railroad wreck, that is our latter-day ideal of fame, fame "the spur that the clear spirit doth raise; that last infirmity of noble mind." That is something of a descent from the days when the old Troubadours made fame, with their lovely ballads of bravery and love. To be envied by thousands of small minds and narrow hearts; to have the power to parade the things that provoke envy; to be able to order others about, and be seen ordering them about; that is our latter-day ideal of success. And all that makes for this fine triumph is good. The rest is futile and foolish.

So has it been for a long time now. But the old order changes. The mind of man is entering a new mood. The old, firm and stable things give signs of changing. Ideals are altering, with an altering view of life. That change is but beginning. We are in the first whiteness of the dawn; the early spring-time, when spring is still half-wintry. Therefore for us there is this great and winsome marvel, to see the new day first sparkling into color and light, to watch the blossoms bursting from the bud, in the fine, inaudible music of spring. When full summer comes, with warm days and clear skies, all men will know it; taking, indeed, for granted the great beneficence of the sunlight. But ours is the finer and rarer privilege, to be present at the very miracle of the second birth.

Our privilege is even greater. We may not only witness, we may aid, the coming of the morning, after our long night. First among the signs of returning light, will be a steady raising of ideals, and most of all the ideal of success. The criterion for the new day will be, not the cheap envy of multitudes, but the true heart's reward of doing the best for its own sake, for love of the best. We shall seek to live our lives, not as mere imitations of the "successful men" who parade themselves before us, but rather in obedience to the quiet ideal in the heart; that eloquent silence, which ever urges us to true deeds, clean thoughts and worthy purposes. We shall no longer make it our aim to become such magnates as our light-minded multitudes worship, to gather about us the furniture of success, great heaps of showy things that evoke envy. We shall have a nobler aim: to live our lives in something of the spirit of the pure artist, the humble and devoted saint, in order that they may be excellent, ringing true as good coin does, resting on real values, not on shallow and showy appearances. Each one of us will find our commendation in the quiet judgment of our own souls, not in the

cheap and fickle fame of our purchasable journals and their light-minded readers.

Once it is realised that the soul's commendation is the true success, all life about us will begin to lighten, as the sky lightens after the passing of a storm. Almost imperceptibly, we shall think ourselves back again into the mood of immortality, so that on some marvelous and memorable morn we shall wake up to find ourselves immortal, knowing that immortality really is. Thereafter life may have its gloom and sombre shadows, but they will only serve to heighten the everlasting light. And in that light all things shall be transmuted and transformed. What seemed, in the dusk of our night, to be a vast pillar of gloom, will reveal itself in the white of dawn as the splendid column of the tree of life; what seemed a dark, impassible chasm, shall appear in the growing light as the river of the water of life, its banks lovely with the flowers of immortality.

In that dawn of the new and everlasting day, all things shall take on a new and marvelous face. Poverty, no longer an obsessing and hideous privation, the veritable hell of the materialist heart, will be seen in its true light as a cleansing and purifying presence, the true school of courage, fortitude, gentle sympathy, kindliness of heart. Thereafter poverty, in our sense, will be impossible. In the quaint simile of the East, we thought, in the dark, that we saw a serpent; the growing light shows us that the serpent was really a cord, good for binding together a bundle of virtues. We realise that the serpent of poverty is no longer there. More than that, we realise that there never was a serpent, except in our own fearful hearts.

When the serpent vanishes, when the fear of poverty fades away in the light of morning, with it will go the foolish and timid craving for wealth. For that craving is ever a mean and cowardly matter. The craven heart fears that, endowed only with the soul and the universe, it cuts but a sorry figure, and longs to bolster up its littleness with the things we call wealth: quantities of furniture, pockets full of wages for poor folk, who gather round us to do our bidding, and so give us the sense of being real and solid, which we have failed to gain from our souls. When the soul is found, or rather when we make the first small beginning of finding that immortal and immeasurable treasure, we learn that life is all of one immortal substance, indivisible, and that we are That. Being the All, there is nothing we lack or can lack. The Soul itself put forth

the phantom, poverty, to teach us what we should have learned direct from the Soul. But, as we refused the lesson of the light, and would not be drawn by the light, there was designed for us the lesson of the shadow, in order that, first terrified by it, we might become reconciled to it, and through the shadow learn to know the light.

Among the children of poverty is one, the hunger of sensations, who has also a like ministry for us. We should have known, in the long ago days of the golden ages, that, being the Soul, we are all things and possess all things; so that there is no room for hunger and thirst. But we were unwilling to taste the nectar and ambrosia, and fell into a feverish famine, hungering and thirsting for we knew not what. Thus came the misery of longing, which we seek to assuage now with this palliative, now with that. Hence come drunkenness and sensuality, which are but strivings to appease the immortal longing, which will not be cured, but by the Soul itself, the true food of the gods. The morning comes, but so dim is yet the dawning light, that it calls for some courage in us, to turn from the hunger for sensations, and to partake of the new banquet of life, feeding on it in our hearts by faith. Yet we must have that courage, for only through courageous act can pale dawn flame into the fullness of immortal day.

The hunger of sensations, like its mother, poverty, is but a lesson put forth by the soul. The lesson is bitter, but the fault of its bitterness is ours; for we should never have had to learn through the misery of longing, had we not fallen through unfaith from our rich possession in the soul. But let us take courage. Our heritage is not forfeited. It is held in trust for us; and we can claim it when we will. The only condition on which the soul is given to us, is our willingness to receive the soul. Willingness to be a disciple, is the one condition of discipleship. Such is the high generosity of the gods.

So, by small degrees at first, we shall come back to the spiritual knowledge of life. All things about us will change, slowly at first, yet surely; till we awake to a new heaven and a new earth, realising the marvelous fact that, while we thought ourselves to be dwelling amid matter, in the realm of death, we have been, since the beginning, resting in a spiritual universe, dwelling in the heart of God. We shall see around us the familiar faces of hills and valleys, trees and rocks and the waves of the sea; we shall find still about us the friends who have made so much of life's delight for

us, the enemies who have given us, in the hot pain of hatred, a sense of reality hardly given as by our friends and lovers; we shall see, too the vast crowd of indifferent persons, thronging about our enemies and friends. But all will be seen in a new light. They will become, as it were, translucent, the light of the spirit, the light of eternity, gleaming and glowing through them, friends, enemies and indifferent persons alike as the lamp gleams through the alabaster vase.

We shall become more able, in the light of the dawn, to bear our sorrow and heaviness of heart, which lingers with us, the heritage of our fancied mortality. This is a hard task; yet we shall accomplish it, and, with it, as we grow, that other task far more difficult, the patient bearing with and enduring the sorrows of others. Here is something that calls for high, immortal courage. It was this, perhaps, the quiet acceptance of the long sorrow and darkness of others, whom he would have brought to light and life, that wrung from Christ the tears of Gethsemane. This is the bitter cup, that only the great-hearted can know, only the lion-hearted and most faithful can courageously drink. Yet faith, that transforms all things, can transform this also. Is it not the Soul, the All-father, that decrees their pain and darkness, that they may be tempered and transmuted to the true essence of everlastingness? And if this be the will and purpose of the All-father, shall we not accept the Father's will?

These are difficult lessons. Let no one disguise their hardness, their pain. Nothing will help us in the learning of them but the Soul itself, that silent Might which wells up in the heart within, telling us of our immortality, whispering to us the secrets of our splendid and everlasting heritage. It may seem a dark saying, yet it is most true, that the highest and most heroic courage is needed to believe in the full splendor of the Soul. One must be great-hearted, to receive and accept the superb verity of immortal life. And there is no power, no expedient, no accomplishment, that will set us so surely on the immortal pathways as this high courage to believe in the majesty of the Soul, the faith to accept the splendid power of the Divine. That will make a new heaven and a new earth. That is the faith that removes not mountains only but this whole frame of the universe, setting it in the midst of the sea of everlasting life.

There is one condition of this new dawn; but one thing imperative to be done, if we would see the growing of the new day. For him who would go upward, it is not enough to view the mountain path as it ascends the foothills and rises to the uplands, stretching

like a thread toward the pinnacles of the hills. It is not a spectacle but a pathway. There is but one way to ascend and that is by bravely setting forth. In these days of the early springtime, in these whitening moments of dawn, we shall be blest by monitions of the Soul sounding, at first but faintly audible, within our hearts. Let us, if we value our immortality, give heed to each faint monition, obeying in reverent faith. We shall make many mistakes. We shall stumble in the gray of the twilight. But we shall learn and gain strength, and as we grow in strength we shall grow in immortality. When we feel the immortal essence pulsing within us, all things will become easy—purity and hope and high endeavor; but there is that one imperative condition, that we must do more than dream, we must act. The path is not to be looked at from afar; it is to be trodden by pilgrim feet, returning to the home of our immortality.

A PRAYER.

Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempest of the changing years.

Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself.

Lift mine eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope. And, though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.

MAX EHRMANN.

THE ASCENT OF PRAYER.

IN prayer, as in all other things, there is evolution. The truth discerned by the intuitive mind of Darwin was not given by him, so far as we know, a bearing so wide or so deep. This is as well, since it is better that truth, in any of its universal aspects, should dawn *gradually* upon the mind of man. The human mind has a definite and a limited capacity of assimilation; we have had many occasions to note that there is a dyspepsia of the mind. But Darwin laid a broad and firm foundation, one easily verifiable in its broad, general sense, and readily disproved as to its suggested limitations. The point of greatest importance is that a door was opened into human thought, and that the idea of evolution became familiar to all the world.

It would appear that our modern, western civilization has to a wide extent discontinued the habit of prayer. Where the habit still continues it is automatic in a great proportion of cases, and is unaccompanied by a living faith; anyone who receives the confidences of his fellows cannot come to any other conclusion. This fact, deplorable at first sight, is not wholly so. The Spirit of Life which rules and protects the world has more ways than one of advancing, of lifting upwards; under its action, human thought often pauses—even seems to retrograde—in order to take a great leap in advance. Disbelief in the common mode of prayer as we now know it, and its discontinuance, bring about a silence and a void in our human nature and life; in this silence our consciousness, reaching upward, may embrace a wider and truer idea of the reality of that force which we name prayer. There are always religious minds, devout hearts which turn habitually and naturally in aspiration and petition towards Divinity. Minds, like water, invariably find their own level: the level once actually found it can be raised at will. Where the heart aspires, the level of thought always is raised, and this by way of the innumerable methods which the universal Spirit has forever at its command. There are those amongst us who are not evolving for the time being; those to whom eastern phraseology alludes under the striking term of "the living dead." But with that stage of existence—the stage of human crystallization—we are not at the moment concerned. It suffices to say that there are comparatively few in our midst to whom prayer is a refuge, a refreshment and solace to the heart, a consolation to the mind, a communion with the divine Life. When sharp and sudden trial is upon us; when darkness overspreads the mind and sorrow thrones

in the heart, are there very many of us, we wonder, who find in prayer a steadfast anchor, an ark of angelic hope? Sad as the statement may appear, we do not find prayer, as a *living* evidence of faith, at the core of our civilization.

Yet the ideal of prayer, like all ideals, must be a thing of life. As an ideal it must share in the evolution of all life and consciousness. As the consciousness of man expands towards the universal Movement, and embraces ever widening areas, his ideals, always in advance of him, evolve also. We can see this plainly enough if we consider the evolution of any single ideal of the human mind. As individuals, we have no ideals which have not expanded with our mental and moral growth. This is a truth which we are far too prone to disregard. Change involves effort, pain, struggle—all the pangs of growth—and in no department of life is this struggle more complex than upon the mental plane. The reason for this is not far to seek; it resides in the tendency to crystallize, a tendency deeply seated in the human mind. Mental change costing us so much, the impulse of the natural man is to shrink from it, to resist it, while the Spirit of Life, eternally free, breaks up every mould and form, be these upon what plane they may. Through the sharp throes of this struggle every man must come, soon or late, to the perception that evolution is present in all thoughts and ideals which are living ones at all, no less than in the more objective manifestations of life; that it is present in all the embodiments of Soul. The fact of evolution really resides in the impetus and motion of the omnipresent Life, which is always advancing, and which moves all existence with it towards its transcendent goal. We regard thoughts and ideals as if they had sprung from the mind of man ready made and complete, as Minerva is fabled to have sprung—mature and fully armed—from the head of Jove. This is not so; the germ of truth is sown in the heart of man by the Spirit thereof: how the man will develop the germ, and how far, depends upon himself; upon the direction and exercise of his will. Thought is a grand power; but the Soul is greater, and is not the slave of thought save by its own choice.

In the course of a lifetime each one of us has ample occasion to observe the fallacy of the present inconsequent mode of thinking upon this subject of evolution. Not only does each generation do its part towards the evolution of any idea, but we see it in each human life as well. Take our individual lives. There are few, if any subjects upon which we feel and think in maturity as we did in childhood or in adolescent youth. Some of the intuitive ideas of our early youth may still be present; but as a rule they have been effaced by the successive waves of life; or they have stood

still and then have gone retrograde as all ideas will if they are not lived out and evolved. Where there is stagnation there will always be retrogression, decay: this is a law of life and the plane of thought offers no exception to its sway. Retrogression persisting, there is at last a breaking down, a splitting up, and death—to that form or idea. Others of our ideas have broadened, have developed. Even the intuitive beliefs which we have held to and lived by are not the same; at first a living plant in the heart of a child, they have now borne living fruit.

If we consider the ideas common to all minds, such as the ideas of crime, or of law, we find a great change. Less than a century ago a man would be hung for the theft of a sheep, imprisoned for life for an unpaid debt. Look somewhat further back, and we see people put to death for witchcraft. Our ideal of humanity and of justice has evolved with the passage of time. So with our ideals of Science; of Art; of Religion; of the air, the ether; of international relations and duties. Most of all we have expanded and deepened our ideas of man, his constitution, his history, his powers, his consciousness and his destiny. Con the lists of human invention, with their immensely extended ideas of what is possible to man; we find evolution of thought on every side. The mass-consciousness of humanity has raised its level. The level of conscience is raised as well. In individuals, as distinct from the mass, this mental evolution is of course more marked; but the consciousness of humanity is tuned an octave higher.

The ideal of prayer has passed and is still passing through a change in many minds. The habit of prayer, instilled into many of us by the authorities of our childhood, has fallen into disuse among the mass of the people; and even among many really devout and conscientious thinkers. Why is this? It may be of interest to consider the subject, even within the brief limits of this paper, tracing in part the evolution of the ideal of prayer through various phases of the human mind.

Either we never prayed at all, lacking the customary religious instruction:

Or we were taught in childhood to pray.

If we were never taught to pray, we went through life gaining such experience as we could at each step, and comprehending this experience truly or mistakenly, as the case might be. If our minds were evolving, ductile minds, we were presently struck with the fact that there *is* this ideal of prayer. We then either accepted the idea provisionally, tentatively: or we rejected the idea altogether.

Those who reject the idea pass at once into the category of minds who, as to that given ideal, are not evolving at all. They

may be evolving, probably are evolving, as to other ideals; but in respect of the ideal of prayer their evolution is checked until, at some later period of time, they are brought again to its consideration. For the immediate purposes of this paper, we have no further concern with them.

Those who accept the idea, provisionally and in sincerity, may be divided into two classes. Either they come at once to find that the effort to pray meets some need of their nature, and so feeling they grasp intuitively, finding in it an essence of spiritual happiness: or they continue to accept it provisionally, now trying to pray; now, it may be, relaxing their attempts. But whether taught to pray in childhood, or whether finding the idea later on in life; and whether continuing steadfast in prayer or dropping the custom, these minds come under the same category as to this point, viz., that the idea of prayer is now under consideration; the seed of his ideal has been sown in the nature.

For some time it exists in the background of our consciousness as a seed only; an idea, not as yet an ideal. Apart from those cases (and we shall find them in the minority) where the idea has been intuitively selected and has become an ideal, the idea of prayer remains a creation, a figment, of the mind, and that alone. But say now that we continue to pray because we were taught to pray; or because we have learned that others pray and we wish to test the value of prayer. In either case, if we continue, we form a *habit* of prayer. At first we pray because we want something which we have not got; we pray as the child petitions Santa Claus for its toys, as the savage prays to his idols for the fulfilment of his desires. And as we find that we do not receive the object of our desires—our desires masked as prayer—we gradually discontinue the useless custom; we pray mechanically, or we pray no more.

At this stage our idea of God is not high. God, the power to whom we pray, is to us something like what our French neighbors call *le bon Dieu du pot-au-feu*—a domestic deity, stirring the soup of daily life and giving out choice morsels at call; reserving, moreover, the emptiness of the iron pot for those who have not petitioned. We call upon a power which will hear (or so we think) our selfish urgency. It will lay aside its work and the claims of others to hearken to the voice of our materialistic desires; will reserve for *us* the victory; ensure to *us* the harvest, to *us* the prize. It will ignore the entreaties of other petitioners in order to grant to us—as we hope—the precedence for which we so ignorantly pray. To arrest our misfortune and avert our sorrow, it will suspend judgment; it will disregard merit and demerit, and will miraculously expunge the effects of the causes which we set in motion; the laws

of the universe will be cancelled at our call. To appease our dread of the wholesome discipline of life, this power will remove every opportunity of development through evolution; it will suspend the growth of our souls; check the expansion of our will-power through the exertion of our will against obstacles, by removing the obstacles; impede the unfolding of all the grand qualities of Soul—and all because we fear to trust to the wisdom and compassion of the Power Divine! Hosts of such prayers are continually arising, mutually obstructing; ephemera, many of them, of the passing hour; many rescinded by our changeful fancy before their covenanted hour has struck.

There comes a time when we see the childishness, the puerility and selfishness, the poverty of such a conception. When this moment comes, we pause; we reconsider our idea of prayer.

Pressed now by our need, we observe more closely, and it is given us to perceive that all *sincere* prayer has had an answer—but an answer addressed to the essence of our need; an answer which is not in kind, in the sense that it is not addressed to our erroneous ideas of what it is that we *really* stand in need of. For example: we have prayed for something definite which we thought would bring us happiness; the prayer was denied so far as the thing asked for went; but later on we discover that happiness is ours; the answer to our prayer was there, but it entered by another door. Or we have asked for something which was already well within our reach, would we but reach out for it—conquering some inertia of mind or soul. Or something for which we ardently implored God has been denied and later on we see that it would have brought us a deep misfortune, and have been thankful for the refusal of our petition. Then, too, there are the petitions of pure selfishness, and reason alone must agree that the world, as well as ourselves, is the better for the denial of our prayer. Worst of all it is when the object of some frantic entreaty is given to us and life becomes a torture under it. The human heart has ofttimes shuddered under what has been called "the curse of an answered prayer." But the suffering brings a blessing if the lesson which it enfolds has been apprehended and under the thorn a fruiting blossom has appeared. This rising perception of an adjustment of our prayers makes us reconsider our position, so that this stage of our thought constitutes a step in advance. It is a difficult stage of our progress which we now enter.

In such moments of difficulty there is one thing which comes to our rescue, guiding us past a danger point. *Did we pray sincerely?* Did we really believe in the existence of such a God as we imagined to be there, hearkening to the sound of our prayer? If trust were

indeed within us, we should gradually find that there arose in our minds, quite simply and naturally, a further expansion of our idea of prayer. Did not Krishna say to Arjuna: "And even those who worship other gods with a firm faith in doing so, involuntarily worship me, too—albeit in ignorance"? Our earlier idea, gross concept that it was, was still the carrier of a germ of faith. And though this germ were but as a mustard seed we might still look to see it expanding, and in its expansion giving shelter to many a winged petition of unselfish love. All unknown to our ignorance—as Krishna implies—that living germ, a spiritual potency, was our instructor, our evolver. Our ignorant prayer was still ensouled by faith, the living faith which no husk of mould of mind can long impede. In its own good time the vital nucleus outwears the enshrouding husk and leads us one step nearer to the Soul of the world. To faith an answer must ever come. The answer is made in terms of life. Our thought is touched as by a flame, and by its glow we discover the selfishness of our prayer. We feel the Power Divine which transcends the God-idea of our earlier thought. It is a greater love which now we feel; it whispers to us of the needs of all beings and of the creaturely world. We recognise that our prayers of selfhood often sought to override and overlook their kindred necessities; to grasp some *common* issue for our very own. The clutch of that prayer has shut our hearts away from our kin and kind. With this perception a new blossom of our thought unfolds; from being an idea, the thought of prayer has become an ideal; we perceive that this ideal evolves, and we are ready to follow its leading yet further along the dim aisle of experience.

Seeing this, we have now entered upon a long train of thought which involves much and which illumines a further stretch of our path. We deepen the area of our prayer. It is now for noble things only that we pray—as we conceive nobility. Our prayer is now pure—or so we think. The truth is that we have narrowed, even while we deepened the scope of our prayer. We pray for results which are righteous—in our own sight! For conditions which have our personal esteem and approval; for the happiness of those of our kind whom we love. We still look for results: we still prescribe the answer of the all-wise Power. In asking for all these fair and good things our interior thought is really parcelling and weighing, judging and adjudging; labelling one portion of life "good," another portion "evil." Among the so-called "evil" things are pain, sorrow, misfortune, loss; the denial and strain of circumstance—in short, all the high re-adjustments worked by the Divine Law for the purification and strengthening of our souls. We deny to the Soul of the world its fundamental justice; we deny its right free-

dom to pursue its adjustments through all modes of action, all conditions. We ignore that the just and the unjust are *alike* the objects of its compassion. We ignore that the evil which we see is often working out and off, removing some hideous cancer from the human soul; teaching the human being through the purifying alembic of pain, of loss—of despair, it may be—to go on his *rightful* way and sin no more. The Universal Soul has unimaginable modes of action to the breadth and splendour of which our fixed conceptions make us blind. Seeing the scope of our isolated lives merely, we do not see; we are worse than blind. Blindness may be visited by gleams of interior insight, but to the perverted mental vision there is nor help nor cure until that offending eye—that mode of mental vision —be plucked out and cast from us. While the sense of separateness wholly directs our conceptions, what can we see of the unity, the harmony and compassion of Being?

In the presence of our sincerity there is still every hope for us. Our faith has wings to uplift, to bear us on. Once again our mind is illumined as by a flame from the central Life, and we now recognise that this which we love and approve is still our self; a wider self, truly, but not the Self Divine. And so we ask ourselves a question: for what shall we now pray, if the taint of selfhood is to be removed from our beseeching?

Let us retrace our mental steps. While we have thus been engaged in indrawing and assimilating our experience—the teaching of life which has brought us to this stage—our ideal of God has been evolving, too. We no longer look upon the Supreme Power as a *Deus ex machina,* managing the small effects of our lives by the aid of our suggestions; intervening at each stage of our progress to remove the consequences of our actions, to relieve us of the results of our deliberate choice of sin. The God of our ignorance now reveals Himself to our thought as a just and all-compassionate Power, immanent in all life, acting through divinely co-ordinated laws which make up the unity of the One Life. No caprice, no favouritism, no variableness nor shadow of turning on the part of this Power; we know that its faultless balance justly weighs. We feel intuitively that the heart of it is love. When again we see, as in a vision, the hosts of prayer, the petitions of mankind blindly seeking the hidden throne, we now have a fuller understanding of our interior thought. We know that of such prayers the large proportion strive to nullify one another, being but naive expressions of egotism, the outcries of children confused in the mists of life. Something of the pettiness of the purely human attitude flashes across our startled minds. A weariness, a disgust for this attitude comes

bitterly over us: we pause in doubt and bewilderment before this glimpse into the human heart—that heart which is still our own.

And now our thought sinks down into darkness. We are silenced, finding no egress, no light. The place in which we now stand is one in which our trust in our ideal shall be tried as by ordeal of fire. For an instant of time we have breathed a rarer air; we have caught a glimmer of the central Light. The voice of our lamentation has been extinguished by the vision of the need of the world: we realise the conflict of Desire as it unrolls itself under the eye of God.

We do not know it, but this is a place of peril, of trial; we are at the parting of the ways: much depends on what we now do.

Many minds turn back, at this point, into materialism and doubt. Others, with desperate effort, dismiss the thought, turning, self-narcotised, into some one of the many broad avenues of worldly psychic life. Some whisper to themselves: "Since no such God as I conceived can be—there is no God at all." Others there are—and these in smaller number—who substitute for their earlier idea of God an ideal of Divine Law. Under a gleam of intuitive understanding they realise that the world is governed by Law and not by chance; that ordered and successive unfolding is the Law of the Soul evolving through Nature. Such thinkers change the venue; they alter their habits of thought; they resolve to accept the Law, whatever it may appoint. They will no longer ask for especial gifts. They will not attempt to divert divine favour. Their ferocious egotism shall besiege the Infinite no more. The need for prayer has disappeared! Finding in resignation their stay; in steadfast faith their guide, they bow their hearts in silence, mute, submissive, dumb. The effacement of their human personality leaves them lost and chill in the lonely regions of thought.

But the Heart Divine is all-merciful, and cannot leave them there. Into their darkness comes a light. Into their silence steals a silent voice. A gentle touch upon their nature thrills them with hope. The shackles of the mind are undone. The mystical reconciliation is breathed into their heart; they are bidden—as by some angelic messenger, felt, though unseen by the outer vision—to pray, as the Great Christian Master prayed, that the will of the All-Father may fulfil itself upon earth as in the heaven of Divine Consciousness. Oh! wondrous moment. In it how sweet a secret is revealed! Pray, that you may approach the Divine One. Pray, that you may mingle your finite will with The Will. Pray, not that you may appropriate somewhat of life to yourself, but that you may melt your human being into Divine Being; that in an outpouring of aspiration you may be attuned to the immortal Soul. Our prayer

has become that yearning to go out to the Infinite of which every saint and martyr has sung in fullness of soul.

Not long are we able to maintain ourselves upon this height. The vortex of human life swirls up, and our footing in the divine world is lost for a time. But the wonderful moment still pulsates in the heart. It is now that the man of dauntless courage summons up his will, determined to lay hold upon the Soul. In trying to do this, he reaches the first stage of Meditation: he now attempts the prayer, potent but silent, of the great servants of The Law. By the power of his will, fired by aspiration, he unlocks, one by one, the Gates of the Soul.

So doing, he finds many petitions made vocal in his heart when he is not engaged in Meditation. But these are no longer prayers for concrete gifts, even for others. He has confided himself to the Soul and its Law, and his prayers are all forms of ardent aspiration that The Will may fulfil itself wholly, that the Soul may reveal itself further to man. By such prayers as these a door is opened into the nature, a door which gives upon the divine world. Prayer in its highest meaning is now seen as the avenue of approach to the Soul. In the unutterable longing of such prayer we lay open the field of our nature to the inrush of that Spirit whose destiny it is to fill the assembled universe with itself. Prayer, the petition, has become, first a call, then a silent contemplation of that Power which hath no name among men. We lay hold upon the Power as we realise that the Soul stands forever there, an immense, eternal reservoir of spiritual energy: we long to ally ourselves with the Power, to attract the Power as Nature attracts and holds it until its purposes are accomplished; human as we stand amidst humanity, we long to make ourselves a point of leverage for the Power, to become one of its many focii from which it radiates and distributes the energies collected there. To be, as the poet-philosopher has told us that we can be, an inlet into the whole of the ocean of Soul. By the purity of our contemplation we ally ourselves to holy messengers; to angels; to the high servitors of the Law, under whatever names they pass. The impersonal forces of our hearts, welling up from the altar of Life within us, have an invincible might derived from their pure source, that source divine and holy to which the purified heart of man serves as channel, as prophet, as priest. Holding up before the divine Consciousness all that seemeth amiss, we offer it there at the altar, asking only that the Will may be done: friend and foe, wrongs unspeakable, sorrows; errors; the lack of justice and the waning of courage and hope in our sad underworld—we offer all, all, to the Power which knoweth all: we trust it with our beloved, since the Power is Love at its zenith; we trust it with the foe, since

the Power is the very self of justice and mercy. And now we know that this Power is that which fills all creation with its song; that its Soul is expressed in the music of the spheres. Ranging over the whole field of Desire, we reject thought after thought as not expressing the fullness of our hearts, and bowed at last before that inner altar, we contemplate Divinity and are still. Our awakened soul realises—and with joy that no tongue can utter—the ascent of prayer.

II.

It will be of interest to compare the utterances of two writers of quite different types as to the reality of the value of prayer. One of these writers is a man of scientific and literary reputation; a man of open mind—Sir Oliver Lodge. The other writer is a woman—the late Madame Blavatsky. In the higher sense, both are scientists, the latter writer being wise in the science of Life, the highest science of all.

In the *Key to Theosophy* Madame Blavatsky wrote on the subject of prayer, and although her ideas have been largely misunderstood, and hence misrepresented, we can clearly see that she believed in the evolution of the ideal of prayer. She antagonised with vehement decision the ordinary methods of prayer (which she considered to be selfish), asserting that true prayer is "Will-Power," and saying that the theosophist does not believe "that prayer is a petition." "It is a mystery rather," she writes, "an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute Spirit which is unconditioned, are translated into spiritual wills and the will; such transmutation—being called 'spiritual transmutations'"—. Again she writes: "Prayer, as now understood, is doubly pernicious: (a) it kills in man self-reliance. (b) It develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature. I repeat that we believe in 'communion' and simultaneous action with our 'Father in secret'; and in rare moments of ecstatic bliss, in the mingling of our soul with the higher essence—." This writer, regarded as a thinker of a very high order by many theosophists, deeply esteemed the true form and exercise of prayer.

In the latest book issued by Sir Oliver Lodge, under the title *Man and the Universe,* we also find testimony as to the value of prayer. His is a truly devout mind, one open to wide conceptions of the universe and its guiding laws; laws which guide it from within, and not from without. Sir Oliver Lodge writes: "We thus return to our original thesis, that the root question or outstanding controversy between science and faith rests upon two distinct con-

ceptions of the universe: the one, that of a self-contained and self-sufficient universe, with no outlook into or links with anything beyond, uninfluenced by any life or mind except such as is connected with a visible and tangible material body; and the other conception, that of a universe lying open to all manner of spiritual influences, permeated through and through with a Divine Spirit, guided and watched by living minds, acting through the medium of law, indeed, but with intelligence and love behind the law; a universe by no means self-sufficient and self-contained, but with sensitive tendrils groping into another supersensuous order of existence, where reign laws hitherto unimagined by science, but laws as real and as mighty as those by which the material universe is governed. 'For nothing is that errs from law.' According to the one conception, faith is childish and prayer absurd;—According to the other conception, prayer may be mighty to the removal of mountains, and by faith we may feel ourselves citizens of an eternal and glorious cosmogony of mutual help and co-operation—advancing from lower stages to ever higher states of happy activity world without end—and may catch in anticipation some glimpse of that 'lone far off, divine event to which the whole creation moves.'" (*Loc. cit.*, p. 22, *et seq.*)

Lodge further says that "each one of us has a great region of the subconscious to which we do not and need not attend: only let us not deny it, let us not cut ourselves off from its sustaining power. If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct; for there lies part of the realm of religion." (*Loc. cit.*, p. 48.)

Again he points out, that, to a certain order of synthesizing minds "prayer is quite consistent with an orderly cosmos, for it may represent a portion of the guiding and controlling will; somewhat as the desire of the inhabitants of a town for civic improvement may be a part of the agency which ultimately brings it about, no matter whether the city be representatively or autocratically governed." (*Loc. cit.*, p. 65.)

It is quite plain to what order of universe the belief of this writer is given, for we find this fine passage at the close of one of his sections:

"Realise that you are part of a great orderly and mutually helpful cosmos—that you are not stranded or isolated in a foreign universe, but that you are part of it and closely akin to it—and your power of sympathy will be enlarged, your power of free communication will be opened, and the heartfelt aspiration and communion and petition that we call prayer will come as easily and as naturally as converse with those human friends and relations whose

visible bodily presence gladdens and enriches your present life." (*Loc. cit.*, p. 80.) What an admirable description this is of the belief of many theosophists regarding communication with those great Servants and administrators of the Law whom we call "the Masters."

Elsewhere he identifies meditation with prayer, and says also that "It may be that prayer is an instrument which can influence higher agencies, and that by its neglect we are losing the aid of an engine of help for our lives and for the lives of others." "Nor do we know how much may depend upon our own attitude and conduct:" (*Loc. cit.*, p. 51.) All this is precisely what H. P. Blavatsky taught, and a sentence of Lodge's sums up the core of her teaching in these words:

"The region of true Religion and the region of a completer Science are one." (*Loc. cit.*, 6. 51.)

III.

As we prayerfully contemplate the arena of Life, we find it holy, find it everywhere interpenetrated by the Soul. In the bright brown glances of the wayside stream; in the flicker of birds about the hedges; in the waxing stature of the trees, the increasing ripeness of the corn, the outbreathing sweetness of the flowers; in the fall of the leaf and the descent of the years; in the lifting of the clouds and the tides, we see the trend of the Power which consciously lifts Nature from within itself towards the splendid Soul. Turning manward, we see that as the currents of prayer and praise arise from the hearts of men the inner nature opens, and upon those currents the consciousness is lifted into contact with those diviner spheres from which, as from an ocean of love, the harmonies of Being ever flow. Hearing those vast harmonies we understand their voice; we realise that Spirit ensouls, as with a rosy flame, every center and nucleus of Life; that the soul consciously aspires to return, enriched and individualised in consciousness, to its eternal source. This upward Movement of all life is indeed the aspiration of the universe, and in its evolution we witness the cosmic ascent of prayer.

JASPER NIEMAND.

NATURAL, PSYCHICAL AND SPIRITUAL BODIES

Part III.

Introduction.

WE shall best understand the argument at the outset of this fourth installment of Gaudapada's wonderful poem, if we study the modern parallel to the ancient Indian controversy.

Gaudapada wishes to prove that the One Spirit alone is; that all else is unreal, that is, non-eternal. He finds two other doctrines in the field. The first of these declares "that the world is the manifestation of what has had previous being." Others, equally wise, declare "that it is the manifestation of what has had no previous being." These ancient disputants correspond exactly to two classes at the present day. The first, the scientists, affirm that the world is the manifestation of matter, and that matter has existed from eternity. The second, the theologians, declare that the world came into being through a creative act; that, up to a certain time, nothing at all existed, of all the vast panorama of the worlds; and that then the Creator, by an exercise of His Will, by the pronouncement of His Word, brought the universe into being. Gaudapada, like the good Vedantin he is, uses these two views to cancel each other, so that the true Vedantin teaching may be left alone in the field. He lets the two disputants demolish each other. The theologian retorts to the scientist that, if the latter explains the formation of the world from already existing matter, his explanation is no explanation at all; for he leaves out the question of how matter came into being. To say that it was always there, in one form or another, is to make a pretence at explaining, without really explaining. The scientist retorts that the theologian's idea is unthinkable; that nothing could come into being from nothing. Gaudapada smiles and rubs his hands, and admits most affably that the objections of both disputants are sound; and they bring us inevitably to the true Vedantin teaching, namely, that the whole manifested universe neither came into being from nothing, nor came into being from something that was there before; but that its existence is only a seeming, a mirage in the desert. There is no manifested universe at all. Nothing is, but the Eternal.

In like fashion, he undermines the view that the manifested universe is an externalization of the Eternal. This he deals with along the lines of formal Indian logic, by examining the relation of cause and effect. He comes practically to the conclusion of Kant, that causation is but a form of our thought, a colored window through which we view the colorless Real; causation, like time and space, is in our thought, not in the Thing-in-Itself, the Real. So is the sage of Königsberg anticipated by two milleniums. "Therefore there is no external manifestation either of objects or of the mind. They who see such a thing are looking at something as non-existent, as a footprint in the sky." (Verse 28.)

The argument from the unreality of dreams, in the verses which follow, is full of humor. Gaudapada almost exactly anticipates the famous Scot, who dreamed a most delicious and appetizing haggis, but unfortunately omitted to dream a spoon.

Equally humorous, equally modern, is the elephant of the fortieth verse. We may imagine Gaudapada chuckling to think of one of his opponents being chased by an imaginary elephant, conjured up by hypnotic suggestion. The simile of the fire-brand whirled in the air, which is introduced at the forty-seventh verse, is peculiarly charming. I suppose we have all, in the days of happy childhood, taken a stick, burned its end to a red ember, and then whirled it in the dark, weaving lovely circles of fire through the blackness, or tracing red zig-zags and ovals against the night. This simile has, indeed, given this section of the poem its title: The Quenching of the Fire-brand; and what follows is so lucid as to need no comment or explanation.

Gaudapada's Poem.

IV.

"Quenching of the Fire-Brand."

He who, by wisdom clear and wide as the ether, illumining through union with what is known, has realised that all visible qualities are but as the visible sky which rests in the ether: him I praise, of men most excellent.

He who teaches the Union which is limitless, bringing happiness to all beings, beings free from dissonance or discord; to him in reverence I bow.

There are some who affirm the world is the manifestation of what has had previous being; others, as wise, declare it the manifestation of what has had no previous being. Thus they contradict each other.

But what has previous being is already manifested, object these

latter. What has had no previous being can never be manifested, object the former. Thus they come to the teaching of the Advaita, which declares that manifestation is unreal.

For we gladly accept the objections to the reality of manifestation, which they thus raise. Know therefore we have no dispute with these. (5)

There are those who wish to maintain the real manifestation of that Real, which is ever unmanifest. But how can the unmanifest, immortal Real come to mortality?

The immortal becomes not mortal, nor can the mortal become immortal. For it is impossible that anything can become the opposite of its own nature.

He who says that what is by nature immortal may become mortal—how can he maintain that what enters into manifestation nevertheless remains immortal?

The nature of a thing is that which is complete in itself, that which is its very essence, that which is innate, that which is not added to it from without, that which does not lose its inherent character.

All real beings are of their own nature free from old age and death. If they accept the thought of old age and death, they fall away from their own nature. (10)

He who admits that the cause and the effect of life are one, believes the process of causing is the origin of manifestation. But how can the unmanifest pass into manifestation? Or how can the Eternal One be divided?

If it be meant that the effect is not of other nature than the cause, and if the cause be unmanifest, then how can the cause of an effect, which is manifest, be itself changeless?

If one assert that an effect comes into being from a cause which is unmanifested, then there is no example of this. Or if it be said that the effect springs from a cause already manifest, and this from another, then no solution is reached.

There are those who declare the result is the source of the cause, and the cause again the source of the result. How can such maintain that either cause or result is sourceless?

When they say the result is the source of the cause, and the cause again the source of the result, they assert a progression like the birth of the father from the son. (15)

You must determine the order of cause and result in manifestation. Two things which appear simultaneously cannot be related causally, like the two horns of an ox.

A cause which has its source in a result can have no perfect being. How can a cause which is imperfect accomplish a result?

If the completeness of the cause depend on the result, and the completeness of the result on the cause, which of the two comes into being before the other? For the completion of the one depends on the other.

This dilemma rests either on inability to explain, or incomplete knowledge, or the fact that the order of succession breaks down. In each case, these learned views only serve to illumine more brightly the teaching that manifestation has no real existence.

There is the illustration of the tree produced from the seed. But this is of the same nature as the relation of cause and effect. Therefore it is not fitting to use in explanation a case of the same nature as the thing to be explained. (20)

Inability to determine which is first and which is last likewise strengthens the teaching that manifestation is unreal. For how could it be said of anything which comes into being, that its antecedent is unknowable?

We teach that no reality comes into manifestation either from itself or from any other thing. Whether it be being or non-being or both, no reality ever comes into manifestation.

The cause of the beginningless cannot come into manifestation, nor can the result come into manifestation of itself. For if anything is beginningless, then it never begins at all.

But this objection is raised: There must be a cause which gives birth to perceptions; otherwise both would cease to exist. And also from the existence of pain, the reality of external causes must be accepted.

We admit that reason demands that a cause be assigned for perception. But the nature of things equally demands that this cause shall be itself causeless. (25)

The imagination does not come into contact with objects, nor is there a mirroring of objects in the imagination. For the object has no permanent reality, nor does the mirrored image exist apart from the object.

The imagination never touches any real object whether in past, present or future. And how could there be a mistaken impression of something that has no existence?

Therefore there is no external manifestation either of objects or of the mind. They who see such a thing are looking at something as non-existent as a footprint in the sky.

People say that the unmanifested comes into outward manifestation. But its very nature is to be unmanifested. And nothing can possibly depart from its own nature.

And it is illogical to say that the circle of birth and rebirth is beginningless, and at the same time to say that it is non-eternal.

And likewise, unless Liberation be beginningless, it cannot be eternal. (30)

That which has no being in the past, and has no being in the future, must also have no being in the present. Things which seem not to be illusions are nevertheless of like nature with illusions.

Though they seem to be means to an end, yet this seeming ceases in sleep. Therefore, as they have beginning and end, they cannot have real being.

All things beheld in dream are but mirages, for they have no existence outside the body. For how could there be a beholding of real objects in so circumscribed a space?

Nor can it be that the dreamer beholds distant things by going to them, for no time is taken in going. Nor does the dreamer find himself at the distant place when he awakes.

Though he has talked with friends in dream, he does not find them there when he awakes. Even if he has laid hold of anything he does not find it in his hand when he wakes. (35)

The body in which we take part in dreams is unreal, since there is still the physical body apart from it. And as is the dream body, so are all things; they are all but figments of the imagination.

Because dreams are so like waking experiences, the latter must be their cause. Therefore, it may be said, waking experiences must be real.

But we say that nothing is ever really manifested outwardly, since outward manifestation has no real existence. And further the unreal is never caused by the real.

Having experienced the unreal in waking consciousness, he who is saturated with it sees it again in dream. And having experienced the unreal in dream, the man wakes up, and sees it no longer.

It cannot be that both the unreal and the real have their cause in the unreal. Even the real cannot be said to have the real as its cause; how then could this be said of the unreal? (40)

Just as in waking, through imaginative illusion one can seem to touch things not to be thought of as real; so in dream, through imaginative illusion, one sees things possible only in dream.

But the teaching that manifestation is a reality is put forward by the sages, only for the sake of those who are afraid of the thought that manifestation is no reality, those who rest their belief on common experience and on the adequacy of ritual acts.

Those who are afraid of the thought that manifestation is no reality, and who rely on experience, suffer no great detriment thereby, though they do fall short of truth.

As an elephant which is a mere hypnotic illusion may be the

basis of experience and the cause of action, in just the same way what we call objectivity is the basis of experience and action.

The One, which is ever at peace, which is pure Consciousness, without manifestation, motion or material existence, appears to have manifestation, appears to be in motion, appears to be material. (45)

Thus, verily, neither is imagination outwardly manifested, nor are objects outwardly manifested; thus, verily, the wise fall not into these inverted illusions.

Just as a fire-brand whirled in the air appears to make a straight or crooked line of light, so Consciousness set in motion gives the appearance of perceiver and perceived, subject and object.

Just as the fire-brand does not really take these shapes, but remains apart from this illusion and unchanged by it; so, verily, does Consciousness remain apart from the illusion of manifestation, and unchanged by it.

When the fire-brand is whirled about, the appearances it gives rise to, do not come from any external source; nor do they go anywhere else when it ceases to be whirled, nor do they withdraw into the fire-brand.

They do not go out of the fire-brand, because they have no substantial existence; just the same is true of Consciousness, for the illusion of appearance is common to both of them. (50)

When Consciousness is in motion, the appearances in it do not come from any external source; nor, when its motion ceases, do they go to any other place; nor do they withdraw again into Consciousness.

They do not go out of Consciousness, because they have no substantial existence; they are always incapable of being accounted for by thought, because they are outside of causality.

Substance is the cause of substance; what is other than substance is the cause of what is other than substance. But conscious selves are neither substance nor other than substance.

In the same way, conscious selves are not the effect of imagination, nor is imagination the effect of conscious selves. Thus the wise take refuge in the truth that there is no real manifestation of cause and effect.

So long as there is a belief in cause and effect, so long will there be the seeming operation of cause and effect. But when the belief in cause and effect fades, then also will the seeming operation of cause and effect pass away. (55)

So long as there is a belief in cause and effect, so long will the sequence of birth and rebirth continue; but when the belief

in cause and effect fades away, the sequence of birth and rebirth will cease.

Through the enveloping power of delusion all manifestation comes into being, therefore it is not eternal. As everything is in reality not manifested, through its non-separation from the Real, therefore there is no destruction of anything.

The conscious selves that seem to come into manifestation, do not really come into manifestation. It is through Glamor that they seem to come into manifestation. And Glamor has no real being.

Just as from a seed which is the result of Glamor, a sprout which is the result of Glamor comes forth, and is neither eternal, nor subject to destruction, so is the manifestation of conscious selves.

Since conscious selves do not in reality come into manifestation, they cannot be said either to be eternal as such, or not to be eternal. Where no distinctions of quality exist, there can be no distinguishing description (60)

Just as in dream the imagination plays at subject and object, through the power of Glamor; in just the same way, in waking, the imagination plays at subject and object, through the power of Glamor.

And as there is no doubt at all that the imagination, which seems thus divided in dream, is not divided, so there is no doubt at all that the imagination, which seems to be dual in waking, is not really divided.

The beholder of a dream, moving about in dream in all the ten directions of space, sees all kinds of living things standing there, whether egg-born or sweat-born, or whatever they be.

But they exist only in the imagination of the beholder of the dream, and have no existence separate from him; in just the same way the imagination of the beholder of the dream has no existence apart from him.

So one who is awake moves through the ten directions of the waking world, and beholds all kinds of living things, whether egg-born or sweat-born. (65)

But these beings are visible only to the waking consciousness, and have no existence apart from it. In just the same way, the imagination of waking consciousness has no separate existence.

The two depend for their seeming existence on their mutual interaction; both are beyond the range of every instrument of mental analysis, for such instrument exists only in them.

Just as the being seen in dream appears to pass through birth and death, so all these beings in the world neither are nor are they not.

Just as the being produced by Glamor seems to pass through birth and death, so all these beings in the world neither are nor are they not.

Just as the being created by suggestion seems to pass through birth and death, so all these beings in the world neither are nor are they not. (70)

No being is really born; there is no real manifestation for him. This is the supreme truth, which teaches that naught is really manifested.

This dual world of perceiver and perceived comes into being through the motion of the imagination. Therefore the imagination is declared to be unrelated to objects, everlasting, unattached.

The being that is built up by the enveloping power of illusion has no transcendental reality. So things held to exist by the delusions of other schools of thought, have no transcendental reality.

The Real is spoken of as unmanifest, through the illusion of defective thought, but it cannot in the transcendental sense even be said to be unmanifest. It is said to be unmanifest, only with reference to other defective schools of thought, which speak of it as manifest. (74)

Firm faith persists only in that which does not come into being; in that, there is no duality. He who understands that duality is unreal, is beyond causation, and does not fall into birth.

Where the imagination accepts no causes, whether good, bad or middling, then it falls not into birth; for without a cause, how can there be an effect?

The non-manifestation of the imagination, which is thus without a cause, is non-dual and unconditioned; the same is true of everything unborn, for it is but the work of the imagination.

Awaking to the truth that causation is not a final reality, and finding no external, separate cause for manifested existence, one reaches the heart's desire, the resting-place that is free from fear and beyond sorrow.

Belief that unreal things are real attaches us to unreal things. But when we wake up to the fact that outer things are unreal, we become free from attachment to them.

Poise unshakable is his, who is free from the illusion of outward reality and manifestation. This is the aim of the awakened; this is the unconditioned, the unborn, the One. (80)

The Self is unborn, free from drowsiness and dreams, self-illumined; by the very nature of its being, it is ever self-illumined.

Through our grasping after one outer object after another, the joy of the Self is perpetually concealed, and suffering fills our field of view. But the Lord, the real Self is there, awaiting us.

The childish minded fails to find the Self, because he is wrapped up in arguments as to whether it is or is not, is and is not, or exists not at all; arguments drawn from the ideas of things moving or stable or both, or non-being.

The Self is perpetually being concealed by predicating of it one of these four alternatives. He is the perfect Seer, who beholds the Self as untouched by these.

When he has attained complete omniscience, the secondless resting-place of the Eternal, which is without beginning, middle or end, what remains for him to long for? (85)

This is the highest virtue of the twice-born, this is called the true peace, this is the true control which springs from the conquest of the lower nature; he who knows this, shall enter into peace.

The sense of the world as dual, made up of outer things and inner emotions, is a worldly perception. The sense of the world as single, made up of emotions without outer things, is equally worldly.

That which is beyond outer things and emotions is declared to be above worldly experience; it is proclaimed by the wise to be at once wisdom, and the goal of wisdom and knowledge.

When the knowledge of the three worlds is grasped, when they are known in ascending degrees, then the sage enters into perfect knowledge of all things.

The first steps of knowledge, concerning what is to be abandoned, what is to be known, what is to be acquired, what is to be ripened, are all but figurative expressions, except that which concerns what is to be known. (90)

All different forms and characters should be known as by nature like the ether, beginningless. Their difference is not real at any time, in any place.

All forms and characters but dwell in thought, through their very nature; from the beginning, they are clearly defined. He who accepts this truth, builds for immortality.

By their very nature, all forms and characters are devoid of true outward existence, they are essentially unreal, they have no being apart from the Self, the unborn, which brings us light.

Those who dwell in the thought of separateness do not reach the Light. Those who are in bondage to separateness, who declare that objects really exist apart from the Self, are pitiful. (94)

But those who will dwell firm-set in the unborn One, they indeed are wise in this world; but this wisdom the world cannot reach.

True wisdom is that which, being unmanifest, does not hold itself to be dependent on forms and characters which have no real

being. Wisdom, thus independent, is declared to be free from attachment.

There can be no true detachment for the unwise in whom dwells even an atom of the sense of separateness; is not this the very thing that conceals the Real?

Since all forms and characters are of their very nature one with the stainless Self, they have never been the cause of the Self's concealment. From the beginning they are nothing but thought; they can be known, only as being nothing but thought.

The wisdom of him who has reached illumination, who is full of fervor, does not concern itself with characters and forms; for him, forms and characters have no true reality. This is not the same as saying that the subjective is real.

Having thus realized the One, which is hard to behold, which dwells in the deeps, which is ever equal, which is full of light, that resting-place where there is no separateness: let us bow down to that One, in the measure of our enlightenment. (100)

CHARLES JOHNSTON.

THE END.

To the inward vision it is light, to the heart it is love, to the spirit it is an awakening, and to all the being it is an inward glow and peace that passeth understanding.

The world needs this light. All those through whom it may shine should open the windows of their souls and let it pour in. He who refuses is not a friend to his God, to his fellow man or to himself.

The greatest words that Paul ever spoke were uttered near the end of his life when he said: "I have not disobeyed the heavenly vision." Those who have the heavenly vision must not disobey it. Though it leads them through ridicule, hardship, incessant toil, poverty and even martyrdom, they must follow the voice. If they thrill with the message they must speak.

The personality is nothing. If it gives the highest message it is only an instrument through which God pours a little of His truth. However imperfect the instrument may be, yet it has done its part if it utters the highest that is in it. The divine harmony is infinite. Enough for one man if he can catch even a single strain of that ineffable music and let it sound through him to the world.

STERLING GAZETTE.

NIETZSCHE AND MADAME BLAVATSKY:

THEIR DOCTRINES STATED AND COMPARED.

Introduction.

TO be unable nowadays to discuss both Nietzsche and Madame Blavatsky is to confess oneself lacking in "culture"—a confession which few of us have the courage to make. Just as Strauss and Rodin dominate in the domain of art, the ideas of Nietzsche and of Madame Blavatsky, as subjects of discussion, are more popular for the moment than those of any other writers on philosophy.

And while all fashions are significant, fashions in philosophy reveal the thoughts and aspirations of humanity in plain words. If only for that reason, no one who either works among men or who finds entertainment in observing them, can afford to ignore the widely different tendencies which these two writers represent.

Volumes have been written about both of them, but nothing has been attempted by way of comparison. It will be seen, I trust, that they serve one another admirably as contrasts.

Studying them, as we might look at magnifying mirrors reflecting the minds of men, it is of much more importance to grasp the purport of their writings than to judge, no matter how correctly, their personal characters. From that point of view, whether Nietzsche was a genius, a lunatic, a poseur, or an atheistic Savanarola; whether Madame Blavatsky was a divinely inspired messenger, a charlatan, or an anti-Christ, is of minor interest. We shall see, too, that neither of them said "Believe because I tell you it is true;" but that, on the contrary, both of them insisted that they, personally, were merely sign-posts by the way, and that their disciples must think for themselves and work out their own salvation accordingly.

Nevertheless, as their origin and personal history throw some light upon their teachings, it will be best in each case to speak briefly of their lives before considering the ideas with which their names are associated.

Part I.

Friedrick Nietzsche (pronounced Neet-chă) was born in Prussia on the 15th of October, 1844. His origin and personal history throw

much light upon his teachings. He was the son of a Lutheran minister; both his grandparents had been ministers, and his great-grandfather on his mother's side had also been a minister.

Although born in Germany, he always laid stress on the fact that he was not a German, but a Pole; and as a boy he took pleasure and pride in tracing his ancestry—whether correctly or not is unknown—to a family of Polish nobles named Niëtzky. "A Count Niëtsky must not lie," he used to say, while quite a child, to his sister.

Educated for the ministry, he found, even as a student, that it would be impossible for him to accept Christianity literally. Its principal doctrines, he wrote, "are symbols, just as the very highest truths must always be the symbols of truths still higher." * And he soon reached a point at which he ceased to find in Christianity even the symbols of truth. It seemed to him that he had to choose between "God" and "Truth," and he determined to follow the latter no matter where it might lead him. He wished to be sincere with himself always and at any cost. The question of questions for him then became: What is for man generally, what, above all, for me, is the meaning of life, *seeing that God does not exist?* There is no question but that he threw his whole being into the solution of this problem.

As he had a great gift for improvisation, he thought at one time of becoming a musician and of earning his living by that means. This idea he was obliged to give up. He then decided to study Philology, which he did, first at Bonn, and then at Leipzig. In 1869 he was appointed a professor at the University of Basle. He remained there for ten years, and if it had not been for the Franco-Prussian War of 1870, he might have retained his professorship for the rest of his life. As it was, shortly after the outbreak of hostilities, he volunteered to serve as a member of the Red Cross. His constitution broke down under the strain. This ruined his health permanently, and in 1879, having already achieved considerable success as an author, he resigned his professorship in order to devote the whole of his remaining strength to literature.

The only outer event in his life which calls for notice during his residence at Basle, was his intimacy with Richard Wagner, with whom he often stayed at Bayreuth. All that need here be said under that head is that after writing in 1876, *Richard Wagner in Bayreuth,* a work in which he held up the great composer as the master of music and as a genius who was guiding the younger generation away from modern philistinism, he afterwards changed his opinion, declaring that the most important event of his life had been a "cure," and that Wagner had been his illness. Wagner was a magical "comedian," the adequate artistic expression of our era of decadence.

* *Das Leben Nietzsche's,* Frau Förster-Nietzsche; i, 321.

But the dominant influence in Nietzsche's life was the physical suffering which he endured. For years the most terrible headaches, and at last, in the spring of 1889, madness. Eleven years later, on August 25, 1900, he died. His philosophy grew out of his suffering. At first a pessimist, to whom history seemed "brutal and devoid of sense;" unable to believe in a future state or to find any reason for his suffering, he came to the conclusion later that pessimism itself is a symptom of some physiological disorder, and as he willed to grow well, he willed to become an optimist: "the instinct of self-preservation forbade him to remain discouraged," he said.*

He determined, therefore, in spite of, if not because of, his suffering, to find joy in the present. His inspiration for this he found in ancient Greece—in its tragic or dionysian spirit, which is best expressed, he considered, in the dramas of Æschylus, and in the philosophy of Heraclitus. These were the people, he declared, who said "Yes" to life; who were the true aristocrats; who were full of vital power, who saw that instinct was superior to reason, and by whom "Pain itself was felt as a stimulant."† Consequently, instead of preaching detachment from life and aspiration for Nirvana as Schopenhauer had done (and to a certain extent and up to a certain point in his career he had followed Schopenhauer), Nietzsche came to regard as "good," everything which strengthened in man the will to live, everything which could give to existence some further purpose and interest.

But this was only the first step in his intellectual development, and he took many intermediate steps before he formulated the system, if it can be called a system, which is commonly called Nietzscheism. He himself would have repudiated the idea of having introduced anything resembling a body of doctrines. For him the philosopher was everything; the philosophy very little. So he made his own personality the center of his philosophy and passed his life in trying to "find himself," and in communicating to the world the result of his investigations.

This he did fragmentarily, often in the form of aphorisms, and always "impressionally"—his enemies say, incoherently. But he took infinite pains to present his ideas in the most seductive form he could command: in the form of prose-poetry, rather than of logic, which he despised; in the form most likely to appeal to the "Self" of man (and we shall see later what he meant by Self). Musician as he was, his style is essentially lyrical, passionate, symbolical; so perfect, in the opinion of his admirers, that he must be counted the greatest master of prose that Germany has ever produced. It is difficult to imagine Spencer's *Data of Ethics,* or Kant's *Critique of Pure Reason,* set to music; but

* Frau Förster-Nietzsche, II, 1, p. 338.

† *Götzen-Dämmerung* ("Was ich den Alten verdanke"); Nietzsche's Werke (Erste Abtheilung; C. G. Naumann, Leipzig, 1899); vol. viii, p. 173. Socrates he detested as a plebeian, and as the incarnation of reason.

Nietzsche's *Zarathustra,* his most important work, was chosen by Richard Strauss as the subject of his best-known symphony.

* * * * * *

If it can be said that Nietzsche's philosophy—or rather, his theory of life—has a basis in reason, this must be found, not in the "Eternal Return" (an idea that occurred to him in 1881 only, and of which we will speak later), but in his conception of moral "values." A "Table of Values," he says, is set up in each age and by each civilization. In our age, for instance, truth is considered superior to error, compassion to cruelty. He regards such values as man-made and arbitrary. Rejecting the existence of God, he rejects the existence of "things in themselves." Why truth rather than error? May not error be of greater use than truth? May not evil be of greater value than good? He decides that the only reality we can know is the world of our desires and instincts. There is no soul, or rather, the body is the soul.

"Behind thy thoughts and feelings, my brother, there stands a mighty master, an unknown Guide—he is named Self. In thy body he dwells; he is thy body." *

All our acts, thoughts, "reasons," and wishes, then, are governed by our body and its instincts (the "Self"); and these instincts, in their turn, are controlled by a primordial and fundamental instinct which he calls the "Will for Power" (*Der Wille zur Macht*).

This Will for Power, being the mainspring of life, anything which strengthens and satisfies it is "good;" anything which weakens it or which defeats its ends is "bad." What life in itself is worth, no one can judge; pessimism and optimism are alike futile; but life *is,* and so long as there is life one should will it to be as exuberant, as tropical, as intense as possible. One should say "Yes" to everything that will increase the vitality of the man-plant: to error and to illusion as much as to anything else, even to what are called evil and sin if these too are likely to produce the desired effect. On the other hand, one should say "No" to everything that tends to diminish power, no matter whether one has to turn one's back on every ideal that the world has known.

With that as his foundation, it is not surprising that Nietzsche found himself in violent disagreement with the Table of Values accepted, at least theoretically, by the modern world. The origin of this "Table" he explains as follows:

Speaking generally, the world has known two types of morality: the morality of the aristocrat, the master, and the morality of slaves. Since the dawn of history, one or another warlike race has conquered some weaker race, and has set up its own aristocratic Table of Values.

* Werke, VI, 47.

To be self-reliant, to know how to rule and how to rule oneself; to be refined, courteous to his equals, elegant, to love "good form;" to be proud, stern, and yet joyous; to be forceful and audacious, and to hate and despise fear, flattery, humility, lying, and all that he considered vulgar and unclean; these things were essential. Above all, the aristocrat felt that he owed duties to his peers only, and that to the stranger and the slave he could behave exactly as he liked.

Naturally the Table of Values erected by the race that had been conquered, by the slaves, was very different. For them, "evil" was all that was violent and that inspired fear; while "good" included most of the qualities which the aristocrat despised, but which made life more bearable to the slave; such as pity, gentleness, patience, humility, and industry.

How is it, Nietzsche asked, that this latter code has supplanted in Europe the Table of Values of the aristocrat? And he answered that it was the work of the Jews and of their abortion—Christianity. The Jews, the ten-times conquered, and formerly the despised among men, had inaugurated the "revolt of the slaves," and had imposed upon the world the hateful doctrine that it is the unfortunate, the down-trodden, the poor, the feeble, the sick, even the ugly and the de-vitalized, who are the best beloved of God.

From that point Nietzsche's doctrine, in a negative sense, can be left very largely to the imagination.

The tendency of modern Europe he described as follows:

"Behold," teaches Zarathustra, his creation, his type of the Superman, "behold, I show you the *last man.*

" 'What is love? What is creation? What is desire? What is a star? (*Was ist Stern?*)'—Thus asks the last man, and blinks.

"Earth has then become small, and on her hops the last man who makes everything around him small. His race is ineradicable, like an earth-flea; the last man lives the longest.

" 'We have discovered happiness,' say the last men, and blink. They have abandoned the regions where it was hard to live: for they need warmth. They love their neighbor, besides, and rub themselves against him: for they need warmth.

"To become ill, and to be distrustful, is for them a sin: they move with precaution. A fool, he who still stumbles over stones or over people.

"A little poison from time to time: that gives pleasant dreams. And much poison at the last, for a pleasant death.

"They still work, because work is an entertainment. But they take care that the entertainment is not an effort.

"They no longer become either poor or rich: both are too trouble-

some. Who would still wish to command? And who to obey? Both are too troublesome.

"No shepherd and one flock! Each man wishes the same thing. All are equal: who feels otherwise, voluntarily enters a madhouse.

" 'Of old, the whole world was crazy,' say the Most Superior, and blink.

"One is sagacious, and knows all that has happened: so one has no Aim to scoff at. One still disputes, but one is quickly reconciled—otherwise it spoils the stomach.

"One has one's little Fancy (*Lüstchen*) for the day, and one's little Fancy for the night: but one respects Health.

" 'We have discovered Happiness,' say the last men, and blink." *

Every philosophy which teaches that peace is better than war; every morality which defines happiness negatively; every system of metaphysics which sees in a state of equilibrium, of repose, the final attainment of evolution; every esthetic or religious aspiration towards a better world, a "beyond," is fundamentally a symptom of this "blinking" degeneracy.

Naturally, Christianity and everything that savours of asceticism, he attacks with fury, almost exhausting his magnificent vocabulary in anathematizing priestcraft, and declaring that the very spirit of Christianity, apart from its dogmas, has polluted and debased the intellectual and moral atmosphere of Europe.

"The sense of sin," one of the chief supports of Christianity, is entirely self-induced, he says. It arises in large measure from what is known as a bad conscience; but a bad conscience he accounts for as follows:

When a race is conquered, the individuals comprising it can no longer give free play to their instincts: prudence obliges them to suppress these for fear of offending the conqueror. But instincts are a force which must have an outlet, if not exterior, then interior. The exterior channel being cut off, a kind of interior fermentation takes place, and it is this that men call a "bad conscience."

An aphorism of his in regard to Theosophy, of which the following is a free translation, will throw some further light on the subject.

"The result of Theosophy. One is most dishonest against one's God: one is not allowed to sin!" †

Impersonality he abhors.

That man should surrender his personal desires and his egoism, he repudiates indignantly. Man should use all his instincts and desires, "bad" as well as "good," in his search for experience. He should be careful, however, that his desires do not use him.

* *Also Sprach Zarathustra*, V. vi, pp. 19-20.

† *"Aus der Theosophie. Man ist am unehrlichsten gegen seinen Gott: er darf nicht sündigen!"* (*Sprüche und Zwischenspiele*, vol. vii, p. 95).

Democracy, which aims to establish a condition of things in which wealth and poverty, "masters" and "slaves," will alike be abolished; which talks of "universal brotherhood" and of peace, and believes that the individual can and should find his happiness in the happiness of society as a whole—he attacked as unsparingly as he attacked Christianity. The natural inequality of men is one of the fundamental ideas of his philosophy. "Slavery," he says, "is one of the essential conditions of a high culture." * War he regards as one of the most important means of progress. It brings to light the strength and the weakness of men. Zarathustra declares:

"Ye say, the good cause justifies even war? I say to you: it is the good war that justifies every cause.†

He carried his individualism so far that even in Germany, where, since Hegel, individuals have been looked upon as existing chiefly for the benefit of the State, he questioned the utility of the State as an aid to Culture.

Scientists he condemned generally as being made of much the same stuff as ascetics. They are "presumptuous pygmies;" the best of them only mirrors—instruments instead of wills, "ignoring all joys except those of knowing and reflecting," so hopelessly impersonal as to be capable of saying with Leibnitz, "I despise hardly anything."‡

Sceptics of every variety he almost pitied. They are even more impotent than scientists, from the creature who is sceptical in order to appear dilettante and distinguished, to the poor wretch who, having tried to solve the riddle of the universe, has given up the problem in weariness and despair, and who has become a sceptic because he has not the energy to be anything else.

Philosophers he upbraided for pretending to present their systems as purely logical, while really all that they say is a plea in support of their personal prejudices.

For women who are, in his opinion, truly feminine, he shows tenderness and respect. But he believes that the inequality of the sexes is a necessary law.

"The happiness of man," says Zarathustra, "is named: I desire. The happiness of woman: he desires."‖ The highest function of women is to bring beautiful children into the world. Anything which interferes with this, he deplores. But he does not deplore, he execrates the notion that women should be more than mothers, sweethearts, or wives. The "emancipated" woman, who competes with man in the sphere of literature, science or commerce, he simply lacerates.

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* W., IX, p. 98.
† W., V, 67.
‡ W., VII, 150-155; *Jenseits von Gut und Böse.*
‖ W., VI, 97.

But now for the positive side of his teaching—and we shall see that this, too, is very largely made up of negatives. First in importance, philosophically, comes the idea of the "Eternal Return." To state this in the fewest possible words, his argument is that the sum of the forces which constitute the universe is constant and limited. Time on the other hand is infinite. It follows that sooner or later any given combination of the sum of forces must, by reason of the natural and unintelligent play of possibilities, be reproduced, and that, no matter what length of time may elapse between such reproductions of combinations, the process must have been repeated indefinitely in the past, and will be repeated for ever in the future: exactly the same combinations.* So every act, thought, and emotion will re-live in us an infinite number of times. The world, therefore, means nothing. It is the product of blind chance. Evolution leads no where, and progress is a treadmill revolving eternally on the same center, marking the same circle.

Nietzsche professed to hold logic so cheaply, that it is difficult to say what if any connection this idea of the "Eternal Return" had with his doctrine of the *Uber-Mensch,* or Super-man. Yet the one to some extent explains the other; for, granting that life has no meaning, it is arguable that it is man's business to give it a meaning. In any case, it is the primary function of the Super-man to create new "values" in life.

This ideal, the Super-man, personified by Nietzsche as Zarathustra in *Also Sprach Zarathustra* (the best known of his works, and to some extent an epitome of his earlier writings), is put forward as the type of what the elect of mankind should become. Zarathustra, having attained this condition, collects around him in his cavern a number of pessimists, representing the elect, whom he instructs, and whom he cures of their pessimism.

It is for the elect only that the morality of the Super-man is intended. Nietzsche insists strongly that the ordinary man ought to live in obedience and faith. His Utopia—the ideal State of the future as he conceived it—is to be an aristocracy, divided into castes, each with well defined duties. The inferior caste is to consist of laborers. Agriculture, commerce, industry, even science and art will need them—men who follow, who are content to copy, to obey. The members of this lower caste will be happier, in a tranquil kind of way, than their superiors, because they will have no responsibilities. "For you, belief and slavery," says Zarathustra. Above them will be the caste of overseers, warriors, and guardians of the law; at their head, a king. But the highest caste, the real rulers, will be that of the Sages, of the "creators of values," who will play the same rôle on earth as "the God of the Christians" is supposed to play in the universe. Very few are

* W., XII, 122.

those who are fit to enter this highest caste. Zarathustra demands much before he will accept any one as a disciple.

"Art thou," he asks, "a new force and a new law? An original movement? A wheel which turns of itself? Canst thou likewise compel the stars to revolve around thee?

"Alas! There is so much hankering for the High! There are so many spasms of the ambitious! Show me that thou art not one of the hankerers, of the ambitious!

"Alas! There are so many great thoughts which have no more effect than a bellows: they puff up and make more empty!

"Free, thou callest thyself? It is thy predominant thought that I wish to hear, and not that thou hast escaped from a yoke.

"Art thou such as needed to escape from a yoke? There are those who cast off their last value when they cast off their servitude." *

It is for the benefit of the few only, then, that he elaborates the doctrine of life as "that which must always surpass itself." †

"I teach you concerning the Super-man," says Zarathustra to the people assembled. "Man is something that ought to be surpassed. What have you done to surpass him?" ‡

Man is not an end, but a bridge between the animal kingdom and the Super-man. He may attain the condition of Super-man by a process of "self-upraising" (*Selbstaufhebung*);‖ by an intensity of suffering so great that it leads at last to optimism. The first step is that which his disciples had already taken: intense disgust of themselves, leading them to pessimism or asceticism. Zarathustra tells them that they have not suffered enough. "For ye suffer on account of what ye are; ye have not yet suffered on account of what Man is."§ Only by attaining this supreme degree of pain and disgust can they develop sufficient energy to cross the last gulf which separates them from the state of Super-man.

But suffering alone is not enough. They must renounce the table of moral values which the world now recognizes as authoritative; they must renounce the ideal which, whether it be called Christian, democratic or ascetic, is at present accepted nominally or actually in civilized countries; and they must return to the table of values of conquering races, of the masters who create values for themselves instead of accepting those of other people. Realizing that nothing in nature has any value in itself; that there is no such thing as an ideal in itself; they must create their *own* truth, their *own* morality, regardless of good and evil, of truth and of error—deliberately "willing illusion," creating

* W., VI, 91, 92.

† W., VI, 167.

‡ W., VI, 13 (*".....das überwunden werden soll"*).

‖ *"Selbstaufhebung"* may mean either "self-upraising," or "self-suspension" and "self-suppression." It is probable that Nietzsche used the word with its dual meaning in view.

§ W., VI, 421 (*"Ihr leidet an euch, ihr littet noch nicht am Menschen"*).

lies, if by doing so they can increase the intensity of life, and thus assist the development of their type.

Daring experimenters, continually searching for new forms of existence and experience, they must be prepared to risk, without trembling, not only their own happiness and life, but the lives and happiness of all those inferior creatures whom they drag after them. It is, indeed, not happiness which they seek, but the *emotion of the game.* They know that pleasure and pain are opposites which always co-exist, and that he who would experience the great joys must also endure the great sorrows. But this fact they welcome, for they wish life to be as intense, as strenuous as possible, and the wider the oscillation of emotion, the more tremendous their sense of power. They must go further even than saying "Yes" to all that life brings.

"The will is a creator," says Zarathustra to his disciples. "Every 'it was' is a fragment, an enigma, a horrid accident—until the creative Will says to it: 'But I wished it thus!' Until the creative Will says to it: 'But I wish it thus! Thus I would have it!'" *

And, having said this, the Super-man must adopt an attitude of mind in regard to results which is curiously akin to that "abandonment of the fruits of action" inculcated by Krishna in the Bhagavad Gita. Nietzsche said of his own system that whether it made for death or life, time alone could prove; for life would triumph in the end and would bring him either victory or defeat—which of the two mattered not, seeing that Life would triumph. He hated the adoration of success. So Zarathustra, while instructing his disciples, as we have seen, that "it is a good war that justifies every cause," adds that they should have for their enemies such only as are hateful, not those who are contemptible. "You should be proud of your enemy: *thus the successes of your enemy are your successes also.*" †

This carelessness of results should be expressed in manner also, says Zarathustra. In all the "adventures" of life, in peace and in war, in joy and in disaster, the Super-man must exhibit the serenity of the *beau joueur,* the smiling grace of a dancer, the joyous simplicity of a child at play. He must laugh as the old gods laughed: he must laugh himself "beyond himself."‡

And he must be utterly self-reliant.

"I am going alone, O my disciples," says Zarathustra. "And now go ye also away, and alone. I wish it so.

"Verily I counsel you: Go forth from me and protect yourselves against Zarathustra! And better still: be ashamed of him. Perhaps he hath deceived you. . . .

"Ye say that ye believe in Zarathustra? But of what consequence

* W., VI, 208 (*"So werde ich's wollen!"*).
† W., VI., 68.
‡ W., VI, 430.

is Zarathustra! Ye are my believers: but of what consequence are all believers!

"Ye had not yet sought yourselves: hence ye found me. Thus do all believers; and that is why all belief is of such little worth.

"Now I command you to lose me and to find yourselves; and only when all of you have renounced me, will I return unto you." *

Lastly, as the supreme achievement of the Super-man, he must *annihilate pity*. Zarathustra himself had almost been overcome by this besetting sin of man. "This new Table, oh my brothers, I give unto you: Become hard!" †

Nietzsche argued that in any case pity is only a form of egoism; whether we do good or evil to others, it is with the object of feeling our own power, and that we may bring others under our dominion. The aristocrat tries to bend his equals to his will; the slave is contented with easy triumphs and seeks to control others—the sick, the wretched—by pitying them. The aristocrat hates to be pitied; the slave enjoys it.

But apart from this, pity interferes with the law of natural selection; it tends to preserve those who, if left to themselves, would not survive in the struggle for existence, and who ought not to survive. Their survival increases the sum of misery in the world; directly, by perpetuating a degenerate, useless and miserable species; indirectly, in so far as the sight of pain, deformity, ugliness or sorrow is liable to disturb the balance of the Super-man, and even, either by excess of disgust or of compassion, to drag him down from his high estate to pessimism or to asceticism.

The inundation of pity into modern life, says Nietzsche, is only another proof that we have become effeminate, and that we are afraid of pain. We not only fear pain for ourselves; we cannot even bear the idea of suffering in others. Such cowardice, he says, like every other form of fear, is contemptible. Instead of abolishing suffering, he would make life harder than it has ever been. All human progress has been brought about by suffering. There is in man a creature and a creator. The creature needs "to be moulded, broken, hammered, rent, scorched, burnt, purified." ‡ Suffering is good for the creature and pity is out of place. The creator suffers, but scorns pity and should not be insulted by the sight of it.

Nietzsche did not stop there. Believing, as we have seen, that "slavery is one of the necessary conditions of a high culture," he declared that "the misery of men who vegetate, in pain, ought to be still further increased in order to allow a small number of olympian

* W., VI, 114, 115.
† W., VI, 312.
‡ W., VII, 185; *Jenseits von Gut und Böse.*

geniuses to produce great works of art."* While, to spare future generations the depressing spectacle of misery and ugliness, we ought to have the courage, not only to leave those who are ripe for death to their fate, but to push them on their way even faster than they are inclined to go of their own accord. It is necessary for the Super-man, therefore, to be able to inflict suffering of all kinds without faltering. Even feeble women and slaves can endure. "But not to succumb to inner distress and uncertainty, when one inflicts severe pain and hears the cry of that pain—that is great, that is a condition of greatness."†

Every surgeon ought to know how much truth there is in the sentence just quoted. But taken as a whole, "the annihilation of pity" is, to express it mildly, so unusual a doctrine, that some of Nietzsche's disciples have endeavored to explain it on the ground that it is based upon his theory of the "Eternal Return." For, granting the truth of that theory, and that those who are miserable (and soulless, be it remembered) must carry their cross eternally, it might be argued that it would be best to kill them at once, before they realize the horror of the fate in store for them. From that point of view, it is said, Nietzsche's egotism may be traced to his excess of sympathy, while his seeming brutality is really a most refined and sublime altruism, converted, by "self-elevation," into individualism.

This explanation may account for Nietzsche's ultimate application of his doctrine—the destruction or removal of the pitiable. But his idea of the "Eternal Return" has nothing to do with his original condemnation of pity, for he attacked the morality of pity in his *Menschliches Allzumenschliches,* which he wrote during the years 1876 and 1877, and which was published in 1878; while we know that the "Eternal Return" did not occur to him until 1881.‡

It is as easy, however, to expose Nietzsche's fallacies, which are innumerable, as it is to denounce him as an immoralist, which he avowedly was. That there are people whom he supplies with excuses for shortcomings which, under any other code, would trouble conscience, requires no explanation. But how account for his hold on so many others of a different kind, who are reasonable beings; who live orderly lives, and who in every way are what the world calls presentable and perhaps superior?

In the first place, he helps some people to face their pains and sorrows bravely, and to defy external conditions. In the second place, there are those who admire his titanic effort to be himself, to be an independent being, to throw off every outside influence, and to tell the truth as he saw it, at all costs, and regardless of how truth looked yesterday. Sometimes those who respect this quality, admit that

* W., IX, p. 98.

† W., V, 246; *Die fröhliche Wissenschaft.*

‡ *La Philosophie de Nietzsche,* par Henri Lichtenberger (1904), p. 160.

thought rabidly independent, he had not found sure ground of his own on which to stand, and that although his writings act on the few as a mental stimulant, they cannot fail to act on the many as a poison. But they admire him none the less on that account. His attempt rather than his achievement appeals to them.

Others, again, are attracted by his effort to express the inexpressible, or, rather, to paint the darkness he found within himself and which they, too, find within their hearts—a chaos of thought, a whirlpool of feeling, from which most people flee as from madness, but which he faced, studied, and portrayed so luminously that the darkness seems almost like Day. True, he never pierced to the light and to the stillness which lie beyond the darkness; but how few have! If he had done so, he would appeal to a very different order of minds. As it is, he fascinates those who, like himself, see chaos, but who, unlike himself, fear it.

It should be remembered, further, that but few people read all his works: fourteen large volumes. They read him in scraps—an aphorism, a poem, a paragraph taken at random. They read, for instance, the following poem, and, not knowing the peculiar sense in which he uses terms, they are charmed by his music and imagine also that he is expressing mystically their own ideal. Thus (perforce without the music):

THE LONELY ONE.

"Either to follow or to lead is hateful to me.
"Obey? No, and once more No. Reign?
"Who is not terrible to himself gives no one terror,
"And only he who terrorizes can lead others.
"It is hateful to me even to lead myself.

* * * * * *

"I love to lose myself for a while, like some animal of the wood or sea;
"To lie prostrate, meditating in sweet errantry.
"And at last, from far away, to entice myself homeward:
"To mislead myself unto myself."

A thousand meanings might be read into such words; but we have seen what he means by "self"—the body with its instincts—while probably the majority of those who read and admire his poem, know nothing of his philosophy.

He is liked, therefore, by some, chiefly because they do not understand him.

The real secret of his influence, however, seems to lie in this: that

he worships the modern god—Power. In so far as he voices the intuition that negative piety is ineffective, and that "the Kingdom of Heaven" can be taken by violence only, we follow him cordially. But when leading the reaction against mere "goodness," against the mushy virtue of his epoch, instead of leading it in the direction of active, positive, even fiery beneficence, he turned to Power and lost himself in adoration: and here we cannot follow him.

In politics, both national and international; in finance, and in almost every other sphere of public activity, questions of moral right and wrong have come to be looked upon as side issues, while Power in itself is thought to justify practically anything. But this view, which is based to a considerable extent upon a misunderstanding of Darwinism (the survival of the fittest having been misinterpreted as the survival of the strongest), is applied popularly to public affairs only. Nietzsche, who, whatever his failings, never lacked courage, applied it to personal relations, too. Without troubling himself about Darwinism, and still less about logic, he was none the less more logical in his application of generally accepted principles than any other writer has been. For him, Power became not a means, but an end. And it is this that draws people to him—particularly those who lack power, and who either desire to be virile and masterful, or who think they are but are not, and who, in any case, enjoy the thrill which his magnificent eulogies of Power give them.

* * * * * *

Nietzsche as an individual and as a writer, however, must remain insolvable to those who have not studied the phenomena of psychism and of mediumism. For he was mediumistic without knowing it, and he allowed himself to think that his psychic experiences were unique and conclusive. This left him at the mercy of practically any influence which, whether good or evil, was more positive intellectually than he was at the moment.

Writing some recollections of his life, during the autumn of 1888, Nietzsche spoke as follows of the way in which many of his works, and particularly his *Zarathustra,* had been produced.*

"Has any one, at the end of the nineteenth century, a clear conception of what poets of the strong age called Inspiration? If not, I will describe it. With the very least remains of superstition in him, any one would in fact hardly know how to throw aside the idea of being merely the incarnation, merely the mouthpiece, merely the medium of some superior power. It is the idea of revelation, in the sense that suddenly, with inexpressible certainty and distinction ["distinction"

* *Das Leben Friedrich Nietzsche's,* von Elisabeth Förster-Nietzsche; Vol. II, pp. 426, 427 (Leipzig, 1904).

rather in the sense of nobility], Something becomes visible and audible; Something most deeply moves and disturbs one. That describes simply a matter of fact. One hears—one does not seek; one takes—one does not ask who gives. Like lightning a thought flashes forth, of necessity, in fixed form and without a shadow of turning: I have never had any choice. An ecstacy, of which the tremendous tension sometimes dissolves in a flood of tears, and during which one's steps involuntarily become now precipitant, now slow; a complete externalization of oneself [*auszersichsein,* "beyond oneself"], with the most distinct consciousness of innumerable light [*feiner*] shudders and purlings [*überrieselungen*] right down to the toes; a depth of happiness, in which the utmost pain and gloom do not appear as a contrast, but as though consequent, as provoked, as a necessary colour within such an abundance of light; a flash [literally, an instinct] of rhythmical proportion spanning vast stretches of forms. . . . All this happens with absolute involuntariness, but as though in a tempest of feeling—the feeling of freedom, of utterness, of power, of divinity. The involuntariness of picture and of comparison, is the most remarkable thing about it. One no longer has any notion what picture or comparison is. Everything presents itself as the nearest, the most precise, the most simple Expression. . . .

"That is my experience of inspiration. I doubt not that one would have to go back a thousand years to find any one who would dare to say to me: 'It is also mine.'"

It is not surprising that the man who wrote the sentence last quoted died insane. Nietzsche's egotism was indeed stupendous. In a work of his, entitled *Ecce Homo,* which has come to light only since this present article was written, he prophesied that at his voice "the earth would be convulsed": he intended to cast among men a ferment of incomparable power. "I descend from heights where no bird has flown; I know depths where no human foot has ever strayed." And yet he could also say that he had no remembrance "of having ever made an effort; no struggle has been known in my life."

How unlike Madame Blavatsky. Inspiration, in a certain well-defined sense, she, too, claimed to receive; but instead of regarding her experience as unparalleled, she insisted that many persons in all ages have received similar inspiration, and that it is within the reach of every one who will serve an apprenticeship in the unselfish and faithful service of humanity. E. T. H.

(To be continued.)

EARLY RELIGIONS IN AMERICA.

THERE are but few examples in history of a transplanted race remaining unaffected by the ideas prevalent in the land of its adoption. In almost every instance a conquering people absorbs and amalgamates indigenous opinion. Races, as a rule, intermingle in thought, even while they may remain socially separated.

For example, an Aryan invasion, showing absolute subordination of native races reduced to slavery, yet carried with it an appropriation by the conquerors, of indigenous religious observances. The religion of the conquerors suffered change.

In American history there is no trace of such conditions. The ideals of the barbaric and semi-barbaric tribes with which the white races came into contact may have undergone certain modifications (although this is questionable), but they had nothing that proved acceptable to European peoples. Spanish, French, and English in attempting the conquest of the new world successively overcame them without modification of their own religious convictions.

The early colonists of the sixteenth century were at that stage in human evolution in which politics and religion are inseparable. The awakening of the Renaissance had not, so far, divorced them; the leaven of true freedom could not, for at least another century, reach the common mind. Its ideal of Liberty was limited to political theories, as yet unproven. Liberty of opinion, as we know it, was indeed impossible. Such conception of it as existed, was of freedom of thought for oneself and the submission of others to that opinion, or, as was wittily said at a later period, to be orthodox was "to think as I think," and to be heterodox to think differently.

So certain was this that even advanced minds in those days held that difference of opinion led to Hell, and to a warm Hell at that. Burning at the stake was not yet wholly out of fashion, for the inquisition had reached the new world and claimed many victims in Mexico and Peru.

Deeply ingrained in the people's consciousness was the idea that religion and patriotism were akin, if not actually the same. For this reason, therefore, all deviations from accepted religious observance were in the nature of protest against established precedent. Every religious community arising at that time, within the pale of national religious organization, was born of rebellion. Hence the profound horror which was inspired by it in the minds of really estimable people. Kindly natures soured under this despotic

influence; and while, happily, there were not wanting stars of real magnitude in the galaxy of noble men and women, who even in early Colonial days believed in a greater toleration, they were rare.

We should expect to find the spirit of bigotry less violent among the Puritan colonists than among the Catholics, but this expectation is scarcely borne out by the facts. It may be claimed, perhaps, that they were somewhat less bloodthirsty. We find no exact parallel to the atrocities of Menendez who slaughtered men wholesale, "not because they were Frenchmen but because they were Lutherans." The French, in avenging themselves, left religion out of the question and hanged Spaniards, "not as Spaniards or mariners, but as traitors, murderers and robbers," which it may be conceded they were. The Puritans not only hanged, but occasionally burned for mere difference of opinion.

It is clear that toleration was not considered a virtue in the opening of the seventeenth century, although more virulent religious hatred had perhaps abated. The overweening power of Portugal and Spain was declining. Both these countries had acquired extensive settlements in America before the death of Queen Elizabeth, who with all her ambition had been singularly unfortunate as far as colonization was concerned. Notwithstanding her many pioneers, no permanent settlements had been achieved. The main value of her successive expeditions lay in the knowledge gained by them of the resources of the new world and of the great efforts which would be necessary to secure them.

It had been made clear that private enterprise was insufficient for purposes of colonization. And as Elizabeth lay dying, disappointed of her heroic anticipations, she was finally induced to give her royal guarantee that settlers in America should have the protection of full civic and religious rights. Under this promise Sir Thomas Gilbert, more fortunate than his half brother, Raleigh, brought his ship to Virginia, and laid the foundation of the first of the thirteen colonies.

In due time the church bells of the mother-country were heard in the land of adoption and Protestant baptisms were being held in a font hewn out of the trunk of an old tree.

Honest churchgoing was expected of every resident in the new colony, and the seed of religious liberty fell upon barren soil in Virginia, for when, later on, Puritan pilgrims from New England arrived there, they were driven away with insult and ignominy. A few Huguenot and Scotch-Irish Presbyterians only were encouraged to remain as having proved themselves good colonists apart from their religion.

The beginnings of New England, the settlements in Massa-

chusetts, Connecticut, New Hampshire and Rhode Island are too well known to detain us as history, but they have vital interest for us in a study of the religious influences of that period.

It is difficult to recognize in the self-assertive spirit of the pioneers of those early days the leaven of future liberty—"lovers of peace" they have been called, but they never willingly yielded a conviction or admitted the possibility of another point of view from their own.

The immortal colonisers of New England held their convictions by direct inheritance from the Lollards, whose intense religious enthusiasm had been combined with a desire for personal independence. The early editions of the Bible had brought home to every thinking man the possibilities of private interpretation with an unfailing belief in the verbal inspiration of the sacred book. At the same time the teachings of Calvin had emphasized personal responsibility and were gaining ground everywhere. Politics and religion being at that time undivorced it not unnaturally happened that self-assertive religious views were prostituted to advance ambition. As a result we find the greater number of the prominent clergy and successful merchants of English towns were Puritans and every one of the forty counties of the mother country contributed its quota to her colonies.

The conditions there were of course different but human nature was the same. The extremists among the new arrivals were soon recognized, the Separatists and Brownites or Barrowites (so called for their leader) were surprisingly zealous in making converts, and however seriously they might disagree upon points of doctrine, upon one matter they were all in agreement. Their hatred of ecclesiasticism was universal. Interference with individual opinion or judgment was not to be endured from bishop, church or state. Every man had a right to be damned if he wished and the way was made easy for him. It was not necessary to break many of the Commandments to be consigned to Hell—a small matter sufficed for it in the opinion of his contemporaries.

But the Puritans, in spite of their prominence can never have been popular in their generation. We read that in London a Separatist being "catcht" "they kicked him so vehemently as if they meaned to beat him to a jelly, and," adds the chronicler, "no matter if they had beaten the whole tribe likewise." Raleigh has left on record that in his day these independent Puritan sects had a membership of 20,000.

America with its unwritten laws and promise of freedom in religious observance could not fail to attract persons whose disregard of the royal prerogatives extended to a belief in two kings, "Christ

Jesus the King and *His* Kingdom the church, whose *subject* James the First is, of whose kingdom not a king nor a lord nor a head but a member only!"

Fiske says of the early Puritans, "It was their glory that they insisted upon the law of righteousness and required that conduct should be conformed to it. Health of the soul and the approbation of God were objects of supreme regard." Earnest they undoubtedly were, upright and honorable, but often hardly lovable. They could hate well, "the microbe of superiority" had invaded them and punishment for minor offenses against their own ideas or right was the breath of their nostrils. The liberty they demanded for themselves they were unwilling to grant to others. Their daily life was hedged about with thorns of repentance for innocent acts, "The mote in the brother's eye loomed large."

Fiske says that every Puritan who settled in America became of necessity a Separatist, vehemently opposed both to political and ecclesiastical authorities. Yet of religious liberty in our sense they knew nothing; it was as regards virtue only that they were in the vanguard. An inflexible conscience, a narrow mind and too often a far from tender heart distinguished many of them, and when a really enlightened man arose in a community the best use that could be found to put him to was to persecute him! Thus Roger Williams, who, although in some ways erratic, was a truly enlightened man, suffered at the hands of his fellow colonists and was driven from Massachusetts. His was a rare liberality, rare even in our own day. He dared to believe in absolute soul liberty; the right, that is, of every human being to find out and believe truth as it appeared to him personally. Nothing remained for the zealots but to banish him and Rhode Island had, and has, cause to rejoice in the narrow-mindedness of his contemporaries. The three towns of Providence, Portsmouth, and Newport were incorporated under his most liberal charter. They suffered, it is true, from a surplus of liberty. Many independent spirits like himself, with less ballast of character appeared in all three communities. A certain Samuel Gorton arose to confound him with his lawless fanaticism. He claimed for himself and followers liberty amounting to license and was, in fact, a complete demagogue. He had been publicly whipped at Portsmouth, but that did not bridle his tongue; finally he was tried in Boston for blasphemous language and banished, and we lose sight of him in England, after, as Roger Williams puts it, he had succeeded in "bewitching and bemaddening poor Providence with his unclean censures of all ministers and all visible ordinances."

Roger Williams himself underwent many changes of heart and several baptisms, but he remained faithful to his principle of soul

liberty, and thousands had reason to bless him, albeit, life in Rhode Island was uneasy and unsettled, frequented as it was by sects of the most opposite opinions. Familists, Antinomians, Anabaptists, each in their turn cordially abhorred by orthodox religious citizens.

The famous Anne Hutchinson, mother of fifteen children, founder of the Antinomian sect in America, went to Boston in 1634 to enjoy the preaching of John Cotton. Her teaching was the assertion of an inward revelation as more important than the sanctification of a good life. In a community in which conduct was the supreme test such an announcement threatened the peace of the colony. And there was no concealment in those days; private opinion was public property and these heresies were thrashed out in many a committee and council chamber until the sinner, having been held up to every ignominy, was publicly excommunicated. The Antinomians had arisen in the days of Luther as disciples of one of his followers, John Agricola. Luther, however, considered them as heretics—their chief tenet was the absence of law under the Gospel, or, as Anne Hutchinson put it, a personal inward revelation. The perfectionists in our own day hold a similar belief. After Anne Hutchinson's excommunication in Boston she went to Rhode Island with many of her sympathisers, spreading great unrest and becoming the leader of a sect there. Her later history is tragic; after her husband's death she withdrew to New Amsterdam, where she met with a violent fate at the hands of Indians.

It is very interesting to trace the actual evolution of the partial ideal of liberty which animated the earlier settlers in New England. In reality their purpose was to find some place where they and all who agreed with them could enjoy the liberty of their opinions, but it was soon clear that much difference of opinion existed even between co-religionists, and it became certain that if authority were placed in the hands of the unorthodox, difficulties of many kinds would arise. Hence the Puritans changed the accepted order of things and demanded that "no one should be elected a free man who was not a member of one of the recognized churches and that all meetings of whatever kind should be held in a church"—for which reason all churches in New England, as you are aware, are known as meeting houses. It was perhaps the greatest misfortune of that time that individual interpretation of the Bible was encouraged. Baptists, Quakers, Pilgrims, all alike believed in expounding according to their own light, and persons wholly unqualified for thinking were called upon to perform that difficult operation, the rarest achievement, as Emerson has said, that can be expected of a human being.

When the Quakers in due time arrived in New England fuel

was added to the flame—their appearance was in itself an intrusion. They were not at that time animated by the quiet, peace loving principles we associate with them, but were possessed of most belligerent tongues. Among them were many fanatics on fire with religious zeal, conceiving themselves to be the favored agents of God to pronounce anathemas.

Their openly expressed piety distressed the Pilgrims, their *criticisms* enraged them and persecution followed their every attempt to colonize; violence worthy of the Dark Ages was accompanied by a total disregard of the law of love, which was supposed to reign supreme. After four Quakers had been hanged in Boston for various delinquencies, the time was ripe for their complete expulsion. There they had been looked upon as worse than a pestilence. They outraged public opinion by often walking nude through the frequented streets, and apart from all minor aggravations the bigotry which prevailed in New England at that time was severe enough to drive them away.

In 1673 President Oakes of Harvard College made this remarkable statement: "I look," he said, "upon toleration as the first born of the abominations." We must admit that there was little danger of his being contaminated by it, it was simply non-existent. "Toleration," said Cotton Mather, "has made the world anti-Christian." With such principles we can readily understand the later tragedies of Salem, tragedies bitterly repented by the agents themselves.

It is no matter for surprise that the unwelcome Quakers turned towards other colonies. Many went to Virginia to meet an equal persecution there, others more fortunate found their way to Pennsylvania, the colonization of which state offered most encouragement to students of liberal religion.

In that colony were to be found sects of every variety holding diametrically opposite opinions. Among them were numbered Episcopalians, Non-Conformists, Lutherans, Dutch Reformers, Catholics and Anglicans, beside Quakers. The Catholics, to be sure, were in a minority, the Quakers in the ascendant, and in the peaceful atmosphere of Penn's administration, they became less erratic and settled down into the order-loving and serene people we now know and esteem.

As time passed, the middle colonies became representative of a broader spiritual ideal. In none of them was there a state church or indeed ecclesiastical interference of any kind. Political liberty was well on its way, and if we once rid ourselves thoroughly of the idea that *religious liberty* was at any time the aim of the first settlers, it clears the way for a fuller recognition of the part they

played in human evolution, a part of immense importance, for we owe our own freedom to these sturdy pioneers.

But when they insisted that all their political representatives should belong to their particular church, the violence of their attempt at theocracy brought about a necessary reaction. The politicians themselves rebelled, it was hard to be rigidly orthodox and politically sane at the same moment, and New England's theocracy not only carried the seed of its own failure but offered a deterrent object lesson to other colonies. As Cotton Mather puts it, "In this world a state church is impossible wherein enters nothing that defiles."

Pennsylvania was too wise to follow that questionable experiment, the liberality of her earlier settlers worked as a continual leaven. Good citizenship was from the first considered more important than points of doctrine. Penn himself was essentially large-minded; he was acquainted with the hearts of men and he realised that excellence is not confined to one sect, people or race. "Our first concern," says one of his early settlers, Robert Prout, "was to keep up and maintain our religious worship, and as we had nothing but love in our hearts, we had comfort in our meetings from time to time and after them we assisted each other in building little houses." Penn's own treatment of the so-called heathen Indians was in accordance with his character. He won their love. He possessed in an eminent degree wisdom as the result of a perfect sincerity. Pennsylvania remained hospitable to all forms of religion, and her wide embrace included many nondescript sects whose very names are forgotten, beside Irish Catholics, Scotch Presbyterians and Nonconformists, Anabaptists, German Lutherans, Poles, Swedes and Dutch, each holding firmly to the religion of his ancestors. Prominent among her many sects were the Dunkers, known also as Tunkers or Dumplers, who established themselves in New Amsterdam. They originated in 1708 as followers of a certain Alexander Mack of Schwartzenau, but they had hardly organized before persecution drove them to Holland. From that country they emigrated in small numbers to Pennsylvania in 1720. They established their first community at Germantown, Philadelphia, and gradually formed settlements in New England, Maryland, Virginia, Ohio and New Amsterdam. They, as a sect, still exist and hold peculiar views in regard to marriage, which, if not absolutely forbidden, was much discouraged by them. At one time they numbered 30,000, but at present there are but 8,000 of them in America. Among the many sects mentioned they probably held the most original views, growing out of a perfectly literal interpretation of the New Testament. The heterogeneous mixture of her population deprived Pennsylvania of

the muscular religious character of Virginia and New England; the numerical superiority of her Quakers made her non-combatant, and, as a result, she offers less history in the sense of stirring events than most of her sister colonies.

New Jersey in her own way was somewhat akin to her, a healthy, pleasant, plentiful country, whose government was based upon two *leges, first,* reference to the royal laws of God, his name and true worship, which is spirit and truth, *second,* the good peace and welfare of individual persons.

The same standard, perhaps less graphically expressed, distinguished New Amsterdam. It was the refuge of every persecuted sect. Stuyvesant himself desired "that the great waste lands which might feed a hundred thousand inhabitants" should be settled and cultivated by the oppressed, "on the one side," he writes, "by the Roman Catholics and on the other by the Turks in Hungary, and upon the confines of Germany." Within her gates the early Dutch settlers peacefully hob-nobbed with French, Prussians, Germans, Bohemians, Swiss Independents, Norway Calvinists and Danes. Jews were excluded from the army, but this was their sole disability, and although slaves were bought and sold, no Christians were sold unless under criminal sentence.

On the Island of Manhatta, says a writer in the *Toques Papers,* there are four or five hundred men of different sects, there are men here of eighteen different languages. The public religion was Calvinistic, but, while there were restrictive laws, they were never enforced.

The smaller colony of New Hampshire seethed with religious unrest. Anne Hutchinson's influence there was disastrous, and in 1638 there arose a certain tanner, gifted with eloquence, who asserted that "gifts and graces were anti-Christ himself, and that the devil and Holy Spirit dwelled side by side in every human being." He had many disciples, but most of them found their way into Delaware. Both Delaware and New Hampshire early lost individuality, the one being merged in New England, and the other becoming a sort of appanage of Pennsylvania. Their religious history remained undefined, Delaware being largely influenced by Quakers and Baptists opposed to one another in principle, but not inimical in daily life.

So dominant was the religious spirit in those early days that we scarcely find a colony unaffected by it. North Carolina had perhaps least religious complexion. The history of her settlement is obscure, and although many Quakers migrated there, an indifference to doctrine and doctrinal points prevailed. In the French colonies we naturally recall the persecutions of the Huguenots and the terrible barbarities connected with them, sometimes bringing

about the total extinction of that unwelcome sect; but they belong rather to the history of New France, as it was called, and Florida.

Maryland, which was from the first given over to the tobacco planters, mainly Catholics, was characterized as Godless and profane. "The Protestant planters listened neither to God nor His commandments, and loved neither church nor cloister. Their clergy travel for their own profit, but the Catholics have freedom and are cared for by Godly priests."

Wherever we find Catholicism there was as a rule unity, and not the splitting up into sects so familiar in the eastern and middle colonies. The reason is obvious enough. The priests allowed no private interpretation of the Bible, and no discussion upon points of doctrine. Authority once established, was without appeal, and in this fact lay the certainty of their propaganda.

South Carolina, when welcoming her first settlers, the Scotch-Irish, guaranteed freedom to all except Papists, but spirituality was at a low ebb and her planters were more concerned with the enjoyment of this world than the care of their souls, and seem to have had only one positive conviction, to wit, "That no church at all was better than the Church of England." Dissenters were welcome of any shade of opinion, and it was explicitly provided in her constitution that no man should be obliged to pay church rates, or attend any religious service unless of his own free will.

Nothing in the history of religious thought in America is more amazing than the growth of her toleration of Catholicism. One is at a loss to account for it. Covered with ignominy and reproaches, in the early colonial days, 1782 saw them free to worship where and when they pleased in every one of the thirteen colonies; an amazing record of change in public opinion when we reflect that in Georgia, as late as 1732, all religious rights were denied them.

Georgia herself was awakened from religious apathy by the Methodists, who, however, gave her a bad reputation as "The Land of Lies," but before they arrived in America the spirit of the population had undergone a change. The power of the clergy was waning—whereas in the beginning the pastors in New England met every three weeks to deliver the people from heresies, to determine the value of prophecies, and to regulate religious utterances, as time passed they met far less frequently. The men of the various settlements, traveling from place to place and intermingling with those of broader views, little by little fell away from grace, and the laxity of their views threatened the spiritual life of many places. Then what was known as the half covenant decree was accepted and, in Boston (1657), adults who had been baptized in infancy but who were not considered regenerate by themselves or others, were

allowed to bring their children to baptism, and the practice of inviting persons not morally worthy to the sacrament grew up and formed an entering wedge for license. Laxities of discipline, combined with prosperous times, wrought a great change. We are all less disposed to religion when things go well with us. "In New Amsterdam unqualified persons presumed to act as teachers," says the chronicler, "and to expound the Holy Word without ecclesiastical authority."

Although private conventions were forbidden under pain of heavy fines and persons resorting to them, whether married or single, male or female, were obliged to pay £25 for the delinquency, they yet spread rapidly. Sects multiplied. The Mennonites in Pennsylvania attained such proportions that it was feared they would determine an election in Philadelphia. In 1735 an exasperated editor writes: "I trust you will thrash every sheriff or inspector, Quaker or Mennonite, to a jelly, and further that no Mennonite or German should be admitted to give a ticket unless he is sworn as naturalized and worth £50. Let this be known and it will keep great numbers of the Mennonites at home. In addition, I would have all our friends provided with a good shillelagh as if determined to put it into execution, in this way you may carry your election, for I am well assured that not a third of the Mennonites are naturalized." As the original Mennonites in America numbered 33 members among 11 families they must have been great propagandists. Later on they became largely merged among the Quakers.

Moravians from the Rhine were also to be found in most of the middle colonies and formed a large proportion of later colonists in Georgia, but they dwelled peaceably with the main body of the church-goers. Bigotry was dying out as the Seventeenth Century drew to a close, and with it that fervor of difference of opinion which had distinguished its beginning. It became difficult to distinguish Presbyterians from Congregationalists; the terms were often interchangeable; Baptists and Quakers were even tolerated and church discipline was so completely relaxed in several of the larger towns that scepticism lifted its head: but, when prosperous conditions in many of the colonies were followed by a period of business depression, religious uneasiness reawakened, and the time was obviously ripe for a greater effort by those who had remained orthodox. Stern revivalists arose, who, first springing up in Connecticut, soon carried their message over the entire country. Intense religious excitement prevailed, quickly becoming epidemic, and the people, aroused to a sense of their danger, once more groaned under a conviction of sin and of fear of loss of divine favor. Jonathan Edwards arose to spiritualize his own and future generations, and as he

preached and taught, an excitement prevailed which it would be almost impossible to parallel in history. Religious emotion of the intenser kind awakened, and while periods of great spiritual excitement have been frequent in many parts of the world, such overwhelming emotion is more rarely found where there is as high a general level of education as then prevailed in the colonies, and the eloquence of Jonathan Edwards and of his immediate successors was addressed to the cultivated intellect.

It is perhaps a matter of surprise to us to find in Jonathan Edwards a poetic faculty of the highest kind. Like Dante he used his imaginative powers to depict the terrors of the world to come for the unsaved; but he was also finely sensitive to beauty in nature. He who condemned unbaptised infants to Hell, and gave no hope to the unrepentant sinner, described the soul of a true Christian as "Such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory, rejoicing, as it were, in a calm rapture, diffusing around sweet fragrances, standing peacefully and lovingly among the other flowers round about, all opening their bosoms to the sun."

Thus the first century of English Colonization in America closed as it began in religious fervor, but it was somewhat of a different kind. Jonathan Edwards, little as he would have liked to own such a result, had paved the way for Methodism, but Methodism appealed far more to the heart than to the intellect. It, in its way, levelled distinctions, it had no set creed. It prepared the way for our broader humanitarianism, and as its teachings found their first field among the slaves of Maryland and Virginia, they brought hope and renewal of confidence to the oppressed. Its pioneers, Whitfield and the brothers Wesley, sowed their seed broadcast. Their methods were remarkable, practical and far reaching as they remain to-day; with their itinerant preachers—wide circuits dividing the country into easily accessible districts—continual exhortations with rude eloquence and personal examples—and close relation to the converts—they succeeded marvelously in their propaganda. They carried far—not fire and sword—but rather the assurances of brotherhood, of forgiveness of sins and of salvation, and undoubtedly their experience meetings largely increased their influence.

William Blacke, visiting Philadelphia somewhat later, has left us an amusing account of the preachers. He relates how he went to church with a young company to hear one of the popular disciples of the great Whitfield, whose followers are called "The New Lights," and he remarks: "He delivered his doctrine with as good grace, split his text as judicially, turned up the whites of his eyes

as theologically, cuffed his cushion as orthodoxly, and twisted his band as primitively as Master Whitfield himself." Later in the day he went to a Quaker meeting, where he found one of the traveling friends laboring powerfully under the spirit, "One sentence came so fast on the heel of another, I was in great pain of his choking. However, we had patience to hear him out, and after a little pause we broke up."

Turn where we may in the early chronicles it is always a talk of religion that awaits us. The New England Colonies more particularly were all conscience bound, and the more uncomfortable their condition, the more certain they were of winning Divine favour.

After the preachings of Whitfield, the rise of the Methodist Episcopal Church was rapid, and strangely enough its first public celebration was co-incidental with the opening of the first New England Catholic church, which was established in Boston. Thus extremes were represented and both these missionary efforts were crowned with success; and, in our own day these two religious bodies represent numerically the result of the religious zeal of two centuries, and both, probably from the same cause, differently directed, for to both the intellectual appeal was secondary—the Puritans and Pilgrims had sowed discord by their confident acceptance of individual interpretation of the Scriptures; they expected enlightenment through obscure channels; the Catholics, on the contrary, left controversy alone, and bade obedience follow faith. Both taught other worldliness to those whose experiences had discouraged them with their present universe. The Methodists, while they allowed discussions, cared not at all that the conclusions should be intellectually sound; they relied upon feelings common to everyone, and governed the people by their knowledge of these emotions.

The Sixteenth and Seventeenth Centuries were big with enterprise and zeal and equally so with religious fervor. Men travailed in spirit, but the questions which filled their minds were not those which have agitated succeeding generations. Doubts of the existence of the soul and of immortality had not reached the common mind. The idea of the Soul and its value was dominant, its salvation was the one important point.

The hard bed rock of dogmatic certainty yielded very slowly to the speculations of those more advanced intellects which were to herald liberty with high thinking in the transcendental movement as distinct from the dreaded liberty and laxity of thought, which haunted the Pilgrims. And if, like the airships of to-day, the supporting balloons of the new ideal occasionally exploded of their own intensity, yet the upward movement left ineradicable traces for the pioneers of our more scientific thought to follow.

The Eighteenth Century also travailed in darkness and misery of heart that the Nineteenth might blaze a trail for the Twentieth, and such of us as remember the birth of the scientific spirit in religious controversy realize that the liberality of opinion, which is more and more manifest among ourselves, is due to two interrelated causes; to a reaction from the dogmatic self-assertion which distinguished the early colonists on the one hand, and, on the other, to that love of individual opinion and determination to express it which, unlovely in itself, yet tends to a healthy individualism—an individualism destined—if the signs of our time may be relied upon, to rise into universality and to show forth, as its divinest proof, the Spirit of Toleration.

J. E. Ruutz-Rees.

"I think we have got used to drugging our Consciousness in various ways (not with drugs, but with actions), for rest. *And it is a wrong rest. So we have to learn the true mode, which is by sinking back into the Silence. When one does so sink back one feels it at once, and if one can only find one minute in which to do it, there is an extraordinary steadying power in it."*

Book of Items.

THE RELIGION OF THE WILL.*

THE WILL IN THE SOUL.

III. Society.

TWO aspects of the Will in the Soul have been considered: first, that which forms the driving-power in the mind, and leads to the building up of general notions, the deducting of concepts; and, second, the power which forms the constructive impulse of our emotional life, the power of desire. There remains one other fundamental aspect, widely differing in scope and range from these two, yet using them both: the driving power which leads to the association of human beings in lesser or greater groups, bound together by some general feeling of love or hatred for the same things, united by some common aim, drawn together by an aspiration, an ideal held by all.

And, while the operation of the will in mind and emotion may be considered with regard to the separate person, this larger aspect of the Will in the Soul, with which we are now concerned, of necessity implies more persons than one; it implies an assembling of persons, and therefore implies the power which brings them together, and holds them together.

With that binding and uniting power, mind, in the stricter sense, has little to do. On the contrary, it acts very efficiently, when mind is not very active, or, indeed, is hardly active at all. One might, in truth, say that this binding together of human souls takes place in spite of mind, and that mind is often its greatest adversary.

Will anyone who knows human life affirm that the association of simple, natural persons, country folk or savages or children, is the result of reason, or any ordered process of mind, whether conscious or unconscious? Does the peasant or the savage or the child say to himself: I, who move and act and gesticulate thus and thus, am a self-conscious being, possessed of a something which shines within me, and which, for the sake of argument, may be called a soul; this other peasant or savage or child, whose inverted image imprints itself on my retina, whom, briefly, I see in front of me, makes analogous movements and gesticulations; therefore, arguing by analogy, though it must be confessed analogy is but a broken reed to lean upon, yet arguing by analogy I am justified in

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affirming that this other peasant or savage or child has likewise a self-conscious something shining within him, which, once more for the sake of argument, I may again call a soul. It follows that there is a certain kinship, or mutual relation, or reciprocal function, between our two souls; therefore I shall acknowledge that relationship by hailing this kindred soul, or by throwing a javelin at him, as the case may be?

Does anyone pretend that human intercourse is the outcome of any such chain of argument as this? Is it not rather the case that, just in so far as this kind of argument is indulged in, the direct and simple sense of relationship comes into peril, and the kindly word or the throwing of the javelin becomes more problematical? Does it not often happen, with this, as with so many good arguments, that the train of thought may leave the rails and find itself in the jungle or morass? Is the hypothetical and most dialectical child or peasant or savage, or philosopher for the matter of that, not in danger of falling into some such strain as this: I am, or seem to myself to be, a moving, acting, living creature, possessed of a hypothetical somewhat, which seems to be in my inward parts, and which some people, assuming for the moment, what has not been proved, that they are other people, have agreed to call a soul, but which may be only a will-o'-the-wisp, flickering in my hypothetical brain; well, here I am, or am not, as the case may be; and there is, or is not, a certain moving, or seemingly moving, somewhat, which seems to be making movements, ambulatory, gesticulatory and other, such as I seem to be making myself; or rather such as this will-o'-the-wisp, which agreed, for arguments' sake, to call itself a soul, has the impression that it is superintending, or at least observing; well, is this will-o'-the-wisp justified in concluding, or even in assuming, because of the said gyrations in that other hypothetical somewhat, that those gyrations revolve about another will-o'-the-wisp, which, oh most astonishing assumption, may haply also call itself a soul? Surely that is too big an assumption for such a small bit of evidence to carry? Surely this will-o'-the-wisp is in no position to affirm anything that has the least validity about itself, much less, therefore, about anything else!

That is the kind of mental debility a too unrestrained use of argument may lead us into; and it is wholly certain that nothing so sane, cheerful and virile as human society, even the society of savages, was ever built on a quaking platform like that. Society, beginning with the association of two people, whether in love or war, never sprang from anything so confused and tottering as argument. It had its birth in something far more direct and

simple: namely, the intuition of other human souls. That is the true driving power in all human society, and argument is but a latter day luxury, and, like many another luxury, rather a source of weakness than of strength.

This intuition of other human souls is as primal, as fundamental, as that other inherent certainty with which we began our consideration of the Will; the certainty that we can exert our wills upon external things, so that we are able to lift the book from the table, or to walk around the room, as often as we please, by merely exerting the will which we know we possess. Akin to this primal certainty in character, though not in object, is the new certainty which we are now considering, the certainty that there are other human souls, and that we can come into relation with them.

This intuitive certainty of the existence of other human souls has been the driving power of all human life, from its simplest or most savage beginnings, whichever they may have been; this same certainty of the existence of other human souls is, at this moment, the driving power of all human life, and will so continue, until the great Consummation, when it yields its place to a higher power.

Consider a village of some genuinely primitive savages, such as, let us say, the Papuans of New Guinea. They are born, and marry, and go to war and die, in cheerful certainty each of his or her own existence, and in like certainty of the genuinely human existence of each other. The mother believes in the real human existence of her baby, and will go to all lengths in obedience to her belief; will, indeed, go so far as to set the value of that small, dusky life higher than the value of her own, sacrificing herself with implicit faith, to save or shelter the diminutive Melanesian who clings to her breast.

In like manner, the young chief will collect his doughty men in his finely carved war-canoe, and go forth with them on wild and magnificent adventures; never doubting that they are of like being with himself, and his own kindred life never doubted by his warriors. They will cruise, perhaps, around many a flowery peninsula, haunted by lovely birds of paradise, and, in due time, will come to some other village, standing, like an antique lake-dwelling, up to its ankles in the sea. And there, with wild yells and rushes, they will cut and fight and kill; never doubting for an instant that the folk they are killing or enslaving are genuine human folk; and even when, in the wild exultation of victory, they make a red banquet of the fallen foe, they do not doubt the essential humanity of those whom they are benevolently assimilating round the fire.

So they love and hate, court and marry and kill, bear babes and eat their enemies, with wholesome and whole-hearted convic-

tion, resting on the primal will in them, which drives them into relations of union or concussion with these others, and all the while implicitly believing that the others are of like being with themselves, human lives just as they are. Here is the intuitive certainty of the existence of other human souls, in that far-off, shark-eating, cannibalistic isle of beauty, with its essentially sane and wholesome human life.

Will it be objected that there is nothing distinctively human in this: that crows recognise the kindred being of crows, or cats of cats? Certainly they do. And few things are less flattering to the self-elected lords of creation than the manners of these self-same cats, who have consented to dwell with us for long ages now, but will never, on any account, consent to do anything merely because we wish them to, unless it also pleases their lordly and indifferent selves. If one watches a cat, let us say from the back room of one of those houses in London, that look out over small high-walled gardens expressing the very essense of the great heresy of separateness; if we watch a cat prowl forth in one of the small, oblong gardens, and leap, light as a bubble, on the wall, we shall at once become aware that puss is looking out for, and deigning to notice, not human beings, if any should chance to be within his ken, but cats, tom-cats, tabbly-cats, kittens, big or little, plain or brindled, so long as they be cats and therefore kindred spirits, folk of his own bad race.

Perfectly true, this kinship prevails among cats or crows or wolves or any race of living things, from herrings to elephants. But when we come to human folk, there seems to be a difference of degree, just as there is in the mental and emotional life of human beings, as compared with that of animals. But this treatise in no wise seeks to disparage our brother the elephant or our sister the ass; we are not desirous of making comparisons to their detriment, just as we are not seeking to explore the workings of their minds and hearts. We are simply trying to ascertain a few broad truths concerning human beings, and those lesser people come into the saga only incidentally.

And it is quite certain, whatever may be the relations of these lesser lives among themselves, tender and cordial as they certainly are, or whatever may be our own relation toward them, that our relations toward each other, toward other human beings, are of a different kind. We recognise in human beings a something of kin and likeness, be it only sin and the sorrow that sin brings; we acknowledge, whether consciously or unconsciously, a bond, a closeness, a vividness and force of relation, which we feel toward human beings, and toward human beings alone. This intuition of humanity is the great driving power in our invisible life. For it seems to be

quite accurately true that, where we are concerned with genuinely human life, we are concerned with the man invisible, not with the visible man. We have already enumerated the visible man's activities, as the search for food, migration to new regions, the continuation of his kind, and we have sought to show wherein these are common to men and other animals, and wherein they are peculiar to mankind, or shared only by the animals corrupted by mankind. All this is the life of the visible man.

But when we enter genuinely human life, the life of the Soul, or middle nature of man, we have to do no longer with the visible man but with the man invisible. No one ever saw love and hate, ambition or fear, though we have all seen their outer manifestations. Just as the Will is invisible, yet supremely real, so are all these powers and passions, which are but branches and offshoots of the Will; which have the Will as their driving power, just as Energy is the driving power in such manifestations as light and heat, electricity and magnetism. And, just as the electric spark may carry a message of love, or the force of sharp dissolution, as in the lightning-flash, so may the heart of man be kindled with love or inflamed by hate. Just as magnetism may draw together the filings and the iron core, or may drive two magnets apart, so our human feelings may make for oneness or for hostility. Yet the one driving power is there, under these dissonant manifestations. It is the impulse to come into relation with other human beings, resting on the implicit certainty that such relation is possible, that brings about all the dramas of our human life.

Therefore we speak of the Will in the Soul as a quite distinct realm of manifestation of this marvelous and universal power. And, once we have come to recognise its existence, and have given it a separate name, we are led to marvel more and more at its limitless range, its insistence, its strong compelling and binding power throughout the whole of human life.

We have considered the search for food, as it is common to man and animals less than man; and we have seen how the instinct of self-preservation, carried over into the psychic realm, the human soul, may become ambition, egotism, self-seeking and self-asserting. But there is a wider and more impersonal aspect of this same power; besides its narrow and detrimental action, it has a larger field, where the personal force is used and overruled by the great impersonal Life, the universal Will, in which all individual wills rest. Let us consider the working of personal power and ambition through human life and history.

Leadership is not solely a human quality. There is much of it in a pack of wolves, a herd of antelopes, a flock of crows. There,

also, we see dominance, the union of superior insight and superior force, exercising a guarding and guiding power which has a direct influence on the well-being and advance of the wolves or crows or antelopes. Animals which lead this grouped life have certain decided advantages in the struggle for life, and therefore in evolution.

The same thing is decidedly true in human life. First, patriarchal families, then clans and tribes, then nations, gain a marked advantage in the world-struggle, through massed formations and grouped energies and forces. Through this advantage, the genius and typical activity of some one nation may be reinforced, steadied and strengthened, till it becomes a factor in the development of the whole human race.

Wars, national rivalries and contests, political, commercial, industrial, are all but phases of this same human energy, the Will working through massed formation in ordered and organised energies. The direct action of these massed forces on every individual included in them is immense. It is one of the steadiest and most educative powers in life, and affects the individual in countless ways, all of which may be classed as the training of will and consciousness. Let us for a moment consider the matter from this latter point of view, the training of consciousness.

Beneficent Nature, which watches over the outward concerns of man and animal alike, has provided, in family life, a means for the continuance of race and species and type; and at the same time something more. For family life is the field of that "struggle for others" which is the great moralising and broadening force in the struggle for life. How fine and harmonious, how full of fidelity and constancy is the family life of many animals, we have already seen. Human life does not show at its best, when compared with the housekeeping of doves or wild geese or monkeys.

But there is in our human life, as compared with that of the lesser animals, a new and added factor. We are conscious of a kinship, whether of love or hate, with human beings, which we do not feel or recognise toward any lesser life, however faithful or winsome. Love and hate, in their true sense, are compliments we pay to human beings alone.

So our family life is a training ground for love and hate, in a deeper sense than is the family life of doves or love-birds. Our psychic wealth is greater, our souls have a wider scope, our consciousness has new elements, whether of imagination or desire, abstraction or aspiration; and all these new elements come into play, in the invisible part of us, in all human association, beginning with family life.

Thus the family is the first training ground for common will

and common consciousness. Whatever be the character of its members, gay or grave, simple or sublime, it is certain that each member of a family living together constantly holds in mind all the other members of the family, whether to aid or oppose them, whether for assistance or self-defence. Thus each member of the family has, as it were, at once a particular and personal consciousness and a general, family consciousness. In the latter each holds in mind all the members of the family, himself or herself, side by side with all the others. Thus each member of the family has, in a sense, the same consciousness, is conscious of the same things, namely, the family membership in its massed form; a general or collective consciousness is thus set up, in which loves and hates, likes and dislikes, preferences and jealousies all play their part.

And, be it noted, the possession of this common consciousness in no sense lessens the individual consciousness of each member of the family. For while each holds all in thought, thus making for unity, at the same time each thinks of all the others in his or her own way, and thus holds the common consciousness with a difference, as the old masters of heraldry used to say. Both unity of consciousness and individuality are thus preserved; and the fuller the unity, the more perfect is the individuality of each; since more things are regarded from the individual point of view, and they are more deeply regarded.

Tribe or clan consciousness carries the same lesson of life a step farther. Here, as in simple family life, the fact of blood-relationship, or at least a belief in its existence, binds the clan or tribe together with a certain warmth of feeling and common interest. The training and development of the wills of individuals is carried into new and larger fields, when tribal war and tribal meetings for justice or common decisions, bring new relations beyond the reach of simple family life. With these new relationships comes a new and wider common consciousness; and the early tribesman of Athens or Rome, or the Norman or Macdonald or O'Neill, has a definite consciousness as such tribesman, which he shares with every other member of the tribe or clan, in virtue of clan kinship, and from which all other human beings whatsoever are excluded, be they valiant as Alexander or wise as Lycurgus. The tribal bard and orator and historian minister to this tribal consciousness in an effective and purely human way, which the far sweeter lay of song-thrush or nightingale or bobolink can never compass.

In like manner, membership in a nation means a wider and fuller common consciousness, a consciousness of the same things held in common with tens of thousands or millions of people; and these things held in common thought are enriched by memories of

past national events, whether victories or sufferings, and inspired by common hopes of future greatness and accomplishment. The national anthem embodies the spirit of this common consciousness. Its appeal is equally immediate and intense upon any part of the nation; its evidence of the common consciousness, the consciousness of the same things held in common, is indisputable. What vivid and potent feelings are called up by some national battle hymn, what resources of will and sacrifice and ardent energy it taps, what depths of national consciousness and power it sounds.

There remains one step more. After families have grown to clans and tribes, tribes to nations and nations to empires, there still remains another collective consciousness to be reached: the august consciousness of the whole human race.

As human life has developed, new means have come into being, whereby wider and wider intercourse is made possible. On the one hand, railroads and steamships; on the other, international postage and telegraph lines, have made possible the daily and hourly interchange of thought throughout the whole human race; and this, just at the time when human powers of organisation make possible the stable maintenance of world-encircling empires. What happens in China or Calcutta or California is known throughout the world on the same day. Through our cablegrams, and the papers which print them, the whole world knows each day, at breakfast time, what has happened throughout the world during the last four and twenty hours. The mirth or misery of all mankind is thus shared by all mankind, day by day, and all the day. Very much in this is shallow, cheap, superficial, without doubt, yet the beginning of a great and magnificent reality is there already, and who can say what will be its consummation?

Thus, hurriedly and very imperfectly, we make our survey of history, flitting from one summit of human activity to another. Everywhere, we find the same great lesson going on, under a myriad disguises; the forging of a common human will; the moulding of a common consciousness, immense, vivid, all-embracing. And this, as we saw, with no sacrifice at all of individual will or individual consciousness, but rather with a superb enhancement of these. Were I alone in the desert, what scope would there be for my isolated will and consciousness, in any true and human sense? Every human being added to my range of action and knowledge adds a new field, new opportunities, through which I draw on wider resources within myself, calling more of my will and consciousness into action, and thus becoming more truly individual.

We can well see that those activities of the Will in the Soul which we explored before, namely the whole range of mental and

emotional life, minister most richly to this new realm of the Will in the Soul, the realm of interrelated wills and shared consciousness. How much of family unity depends on common memories, common thoughts, common beliefs; how much on the interplay of loves and hates, desires and fears, regrets and hopes, which make up our emotional life. And the same thing is true of the larger family, the wider group; clan life, tribal life, national life, and at last the life of all humanity, how much do memory and thought and feeling minister to these?

So, in human life, we begin to see certain ever-working, all-present powers, and aims and purposes of universal significance. The powers, whether of heart or mind, all rest on one power, the Will in the Soul; and this marvelous power is evoked by the implicit certainty, the intuition of the existence of other human souls. This has been the driving-power from the beginning of human life, operative equally in love and hate, through weal and woe. Through this, all loves and wars, all unions and contests have come about. It is omnipresent as air, beneficent and creative as sunshine.

This is the means. The end is not less universal and beneficent. It is the bringing of all human wills into relation with each other; the gathering together of the separate consciousness of all human beings, into larger realms of grouped consciousness; first, the family; then the clan and tribe; then the nation and empire; last, the whole human race.

Thus we find the master-hand present, miraculously operative through all human life, working through endlessly numerous free and separate wills and consciousnesses, to the aim of a united will and consciousness, wherein each shall be at once perfectly individual and universal, though united, yet altogether free.

What the content of this great consciousness seems destined to be, what shall be its depth, height, richness, beauty, power; and by what means these shall be brought to consummation, we shall in due course seek to discover.

CHARLES JOHNSTON.

(To be continued.)

VEGETARIANISM VERSUS CARNIVORISM.

IN taking up a subject of this nature there are so many things that deserve consideration, if we are in any way to do it justice, that it is best to start with the very first principles.

The happiness of one is intimately bound up with the happiness of all. Similarly as the rustling of a leaf as well as the rushing of a star alters the centre of gravity in the universe, so does the laugh or cry of a child, as well as the fiery embrace of suns add to or detract from the happiness of the entire cosmos. Every entity in the universe is indissolubly bound to and dependant upon every other entity. Every zephyr that blows, every star that twinkles, every day that breaks, every thought that forms, every smile that cheers, every sigh that saddens reaches in its infinite effects unto the uttermost that is and exerts an eternal influence on all that will be. Accept this and it is seen that our shallowest as well as our profoundest thought affects the welfare of the entire human race. The universe is a cosmic whole, an infinite Unity. Gods, men, brutes, flowers, atoms, are all of one family, are children of one generation, are sons of this Unity (that some call God), are indissolubly united by the closest bonds of relationship under one roof, in one home. Brutes are no more made for man's use than man is made for the use of brutes, but truly each is useful and necessary to all. Thus the mineral sustains the vegetable and animal world, and the vegetable, through sacrificing its form, sustains the animal, and animals prey upon each other. But the body of man is not required to sustain other beings, although other forms of life are required to sustain it.

It is in regard to this particular point that we are now concerned. We wish to discover, if possible, what forms of life it is most advisable for man to destroy in order to sustain his physical body in health. We believe that the happiness or unhappiness of one adds to or detracts from the happiness or unhappiness of all. From this we deduce a precept that is of the greatest importance: *live so as to cause the least pain to all sensitive creation,* or better expressed, *live so as to give all sensitive creation the greatest happiness.* It is with regard to this precept that we will consider the two systems of diet, the omniverous and the vegetarian. By vegetarianism, be it understood, is meant that diet that excludes all food

coming from the animal kingdom, but may include anything coming from the vegetable or mineral world.

In regarding the ethics of diet the first considerations must necessarily be physiological. Physiological considerations come first because, generally speaking, a healthy physical body is necessary if we are to live a happy life; though it is not impossible for an individual to be possessed of all the attributes prized by the wise, the chief of which is that felicity which is derived from within, even if he suffer all his days in the embrace of a malignant disease. Undoubtedly great lessons are to be learnt through suffering, but it is safe to say that he who possesses a perfectly healthy body is generally a happier man than he who is afflicted with disease.

Assume for a moment that the vegetarian diet is not hygienic and that in course of time will cause the physical powers to become gradually weaker. Carry this out to its ultimate conclusion and it is easily seen that if all men turned vegetarians the human race would soon become extinct. Surely no rational thinking man would approve of vegetarianism under such circumstances. If he found that carnivorism gave the health that vegetarianism failed to give, surely he would not refuse to eat flesh upon religious or metaphysical grounds. If it is said that the killing of an animal for food is not altruistic, then disease in man is not moral. There is a legitimate self-love. Self-preservation, that is to say health, is the primary, inborn instinct in every human being, and to go against it is to disobey Nature. Health, therefore, is the first thing to consider, and when it has been discovered how to live a healthy physical life then a sound foundation has been laid upon which we can build a healthy mental and moral character.

Considering civilized man, then, in his normal condition, where he can select for his diet all manner of flesh, fish and fowl, and all manner of nuts, fruits, grains, légumes, vegetables, let us endeavor to discover which of the two systems of diet that have been named should suit him best, from a physiological point of view.

It is generally accepted as a fact by Western nations that the eating of flesh, together with a liberal intercalation of food derived from the vegetable kingdom, is what is required to supply the proper nourishment to keep the body in health. But this opinion is accepted upon purely conventional grounds. It is doubtful, according to many investigators upon the subject, whether this diet is as satisfactory from the hygienic point of view as it is claimed to be. Many authorities are willing to attribute the prevalence of such diseases as cancer, tuberculosis, gout, rheumatism, to the eating of flesh-food.

Examining the various nations of the world it would appear

that those partaking of but little and no animal food are found not less strong, but if anything, more so, than those that are usually considered large meat-eating nations. To support this contention some eminent authorities can be quoted. Charles Darwin in his *Voyage of the Beagle* makes the following comment with reference to the Chilean miners: "The laboring class work very hard. They have little time allowed for their meals and during summer and winter they begin when it is light and leave off at dark. They are paid £1 sterling a month and their food is given them: this for breakfast consists of sixteen figs and two small loaves of bread; for dinner, boiled beans; for supper, broken roasted wheat grain. They scarcely ever taste meat." He also speaks of their bleak habitations among the mountains. Darwin was a man whose reputation as a scientist of the keenest and most accurate observation, was worldwide, and when he makes a statement that implies that the strongest men in the world are practically strict vegetarians, and that they live in a cold, exhilarating climate, it is, to say the least, significant.

Dr. Jules Grand, President of the Vegetarian Society of France, speaks of "the Indian runners of Mexico, who offer instances of wonderful endurance, and eat nothing but tortillas of maize, which they eat as they run along; the street porters of Algiers, Smyrna, Constantinople and Egypt, well known for their uncommon strength, and living on nothing but maize, rice, dates, figs, melons, beans and lentils. The Piedmontese workmen, thanks to whom the tunnelling of the Alps is due, feed on polenta (maize-broth). The peasant of the Asturias, like those of the Auvergne, scarcely eat anything except chick-peas and chestnuts . . . Statistics prove . . . that the most numerous portion of the population of the globe is vegetarian."

If we will but sweep aside prejudice we shall have very little distance to go to discover that the vegetarian régime is something decidedly superior to a fad. That the majority of the human race, either by choice or necessity, are vegetarians and that this majority includes the strongest and hardest working class, is significant enough, and we have not got to go to the Orient to get an illustration of the healthful effect of this diet upon a large class of people. In England, before the abolition of the Corn Laws, the food of the peasant was mainly bread and what vegetables he himself grew, and the hardy agriculturist of Scotland lived chiefly on oats, as Dr. Johnson significantly pointed out.

Turning our attention to what individuals have demonstrated, we cannot help but be impressed. Many instances might be cited showing without a doubt the evident athletic importance of the

vegetarian diet, perhaps the most notable being the Berlin International Walk (125 miles) on which occasion the first six arrivals were vegetarians. It might be mentioned that the outcome of a series of athletic tests recently carried out at Yale University, U. S. A., under Professor Fisher, furnish evidence that should convince even the most inveterate sceptic of the probable superiority of the vegetarian over the omniverous diet, when considered from the athletic point of view.

Scientists tell us that man is more nearly related, from an anatomical point of view, to the vegetable feeding ape than to any other species and it is reasonable to suppose he was originally formed a frugiverous animal. The taste of meat is one that does not naturally appeal to the palate and when eaten with relish it is only owing to an acquired taste. Notice the indifference of children for flesh foods and how greedily they partake of fruits, nuts, cakes and sweet-tasting things in general. This is significant, for children are unsophisticated and follow their natural instinct. It is only through being raised on the conventional diet that this primitive taste becomes debauched and they acquire a liking for savouries of all kinds.

Considering the effect of the vegetarian regimen upon the mind, we think it very much to be doubted whether the mentality of those nations largely vegetarian, such as the Chinese, Japanese and Indian, is in any way inferior to that of the great meat-eating nations of the West. The Chinese are courteous, law-abiding, quick-witted, economical, thrifty and wonderfully gifted with common-sense. They are renowned for their honesty, their reliability and their diligence. They possess an extensive literature, showing that they have penetrated deeply into the mysteries of science, religion and philosophy and, to say the best it were possible to say of any nation, they are probably one of the happiest nations that inhabit the earth.

As regards the Japanese, their demonstrations in international affairs during the past few years have been of such a nature as to lead one to believe they are entitled to recognition as a people of culture and deserving of esteem as one of the coming great world-powers. Their quick intelligence, versatility, good-health and true patriotism, all furnish evidence in favour of considering their intellectuality as nowise inferior to that of Western nations.

Mr. R. F. Johnson, in his book *From Peking to Mandalay,* writes of the Burmese in such a way that one could imagine he has discovered a heaven on earth. "Make a Burman a millionaire," he writes, "he will build pagodas, he will support the monasteries, he will entertain his friends lavishly, he will exercise a graceful charity unheard of in the West, and all these things he will go on doing

until his money-bags are so empty that he can carry them on his back with a light heart . . . he has discovered how to make life happy without selfishness and to combine an adequate power of hard work with a corresponding ability to enjoy himself gracefully . . . he is a philosopher and an artist."

Leaving the comparison of nations let us glance at individual testimony. We heartily endorse the sentiment of Thoreau, the transcendentalist, who said, "I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food." This sentiment is well supported by facts, for many of the greatest poets and philosophers have advocated and practiced abstinence from a flesh diet, among whom are Pythagoras, Plato, Seneca, Plutarch, Buddha, St. Francis of Assisi, Milton, Shelley, Sir Isaac Newton, Wesley, Swedenborg, Thoreau, Rousseau, Schopenhauer, Tolstoy.

All these things that have been roughly examined, should be sufficiently convincing to any rational thinking man, that anyway from the philosophical point of view, carnivorism is by no means as satisfactory as a non-flesh diet. But even if there are those who will not grant this much, at least no fair-minded person will deny that man can, if not live more healthily, at least live as healthily on a vegetarian as on an omnivorous diet. Let us assume, then, for the sake of those who will not go further than this, that both have, generally speaking equal hygienic value, and now let us consider the matter ethically and endeavor to discover which is the best from the moral point of view.

We will return to our maxim that we should live our lives so as to give the greatest amount of happiness to all sensitive creation. It is surely plain that the vegetarian is living his life more in accordance with this precept than he who adheres to a flesh diet, for the latter is an accomplice in the cruel treatment of animals and is certainly responsible for their death, although he himself does not actually handle the pole-axe. We are not yet quite omniscient it is true, but we cannot do otherwise than believe that we are causing far less pain in the sensitive world by eating kernals of wheat, than by the raising and slaughtering of cattle. Most people go through life without a pang of remorse or even thought of the pain they are accomplices in producing in the animal world. A man who has the power to feel sorrow for the suffering of an animal, surely will not continue to partake of flesh food when he realizes that he himself is helping to cause it. Let him watch the branding and emasculating of cattle; the herding and packing of the terrorized animals into freight cars; the privations of the journey; the

horrors that go on in a cattle boat; the final transportation to the house of blood, which as soon as they scent instinct informs them of their doom; the protracted agony of death dealt from an inexperienced hand; let him, let those who have any sympathetic feeling at all, become acquainted with these things.

It is not meant that we are not to act in self-defence, as has already been made plain in placing health as the first and most important point to consider. We must have wars and bloodshed when such are involved in a principle. It is not wrong to kill pests, nor is it wrong to kill thousands of human beings in a just war, but what *is* wrong is to give unnecessary pain.

St. Paul tells us to "think on whatsoever things are beautiful," now no one can gainsay that a corpse is an ugly object; yet millions of our fellows seem pleased enough to eat flesh that has quivered in pain, thus demanding thousands of people to gain their livelihood by handling dead animals. Perhaps a corpse is the ugliest thing in Nature: anyway Nature, who loves beauty, quickly absorbs it into earth and covers the spot with beautiful flowers. But man, barbaric man, has become so inured to the gruesome sight that he apparently sees no ugliness in it. Yet anyone possessing the faintest remnant of artistic refinement cannot fail to notice the difference in beauty between the sight presented by a collection of fruits, of apples, oranges, grapes, bananas, and that of an array of skinned carcasses.

It is owing to mans' cruelty that the animals fly from his face, for the experience of their race has culminated in an instinct that informs them that man is their deadliest enemy. Darwin tells of the birds in the Galapagos Archipelago, that they were so tame, being unacquainted with man's insatiable thirst for blood, that they would perch on his shoulder, pick at his shoe laces and pick crumbs from his fingers. It is not long after man's appearance with his cruel weapons of slaughter that the birds learn that the very sound of his footstep is a warning to flee, to flee from the most powerful, brutal and bloodthirsty beast of prey that walks the earth!

It is granted that butchers as a class are callous, that butchering is degrading and stifles the sense of refinement. Who could imagine a beautiful and holy nature engaged in the occupation of a butcher? Now that which is moral is that which is beautiful, and as it is our present object to discover which diet appeals most strongly to our moral and artistic nature, we are led to ask how it is that men of probity can act as accomplices in producing that which is degrading and vile? What person of high spiritual ambitions, of Christlike sympathies, of artistic culture, can look without averted eyes upon the hideous sight shown in the butcher's

window, especially at the anniversary of the birthday of the gentle and compassionate "Teacher of Nazareth"? What person dare talk and sing of "Peace on Earth" while thousands of our fellowmen are slaying millions of terror-stricken, harmless, helpless, dumb animals? What person of true refinement can look without loathing and horror upon that gory blot that discolors the whole of our boasted civilization—the shambles?

These are plain straightforward words, unclothed with any sentiment of a foolish, false decorum. Would that there were no occasion to utter them! Let us do away with this frightful, deplorable massacre of helpless animals and thereby cleanse our civilization of one of the worst diseases to which it is a victim.

We have now shown the immense superiority of vegetarianism over omnivorism from the ethical point of view and having covered the ground as thoroughly as the brevity of space would permit, it only remains to point out what use we should make of the results we have obtained. How shall we conduct our lives so as to observe a proper relationship between ourselves and the animal world and at the same time discharge the obligatory duties that belong to our private, social and national life?

We must be consistent with our theories as far as the conditions in which we are placed will allow. If we were to go to the ultimate extreme we should not wear woolen clothes, nor felt hats, nor leather shoes, nor sit in leather chairs. We should not even attend a concert where music was produced by the aid of catgut, for the more demand, no matter how infinitesimally small, the more supply and we should perform no act that will or may create demand for that which to be obtained will cause pain in the animal world. He who would practise such sansculottism as this would have to resort to the severest seclusion, and as to whether this is advisable remains for the individual himself to determine. He has to choose between the ascetic life of an anchorite, who lives according to the letter of the law, and the ascetic life of the renunciant, who endeavors to live according to the spirit of the law. By staying amongst our fellows and proselytizing our views accordingly as we are talented we shall probably be doing more towards establishing the proper relation between man and brute than by turning cenobite and refusing all the social duties which we all are born more or less to discharge. Let us stay in the world and do what we can towards inaugurating such reforms as we think necessary. Let us protest for better conditions, and let the first step be to abstain from a flesh diet, for there is no reason why we should not procure what we need for sustenance from the vegetable kingdom. As for furs, feathers, seal-skins, we can surely

refrain from handling such articles. Under the prevailing conditions such an article as leather is a "by-product." Animals from whose skin leather is made, excepting horses, are slaughtered primarily for food. When they are slaughtered for their hides, then we must find a substitute for leather.

"However much thou art read in theory, if thou hast no practice thou art ignorant," says Sadi the Persian. Let us beware of that dangerous and subtle vice, procrastination. Never put off until to-morrow what requires doing to-day. Delay and *that* opportunity is gone forever. Never mind about the past; no time is sacred but the present and the present is always sacred. Because you have erred in the past, whether consciously or unconsciously, is no reason why you should do so in the present. It is never too late to be virtuous. The plea that the body has been accustomed for many years to one form of diet, and therefore any sweeping change, as from a diet containing a large percentage of meat to one containing none at all, would be detrimental to health, is not correct in the vast majority of cases, provided the change is made scientifically, and if there is a minority who would suffer by the change, no one can tell whether or not he belongs to it until he has made the experiment and found out, and if, when he has experimented and has found it gives unsatisfactory results, it depends upon his own individual perception of duty with regard to the abnormal circumstances of which he is the victim, as to what course he should pursue. Meat, like alcohol and opium, is a stimulant. But the eating of flesh has no such stimulative hold as the taking of alcohol or opium, although it certainly can be likened, in its effects, to these drugs, and therefore it may, similarly, in some particular cases be advisable to gradually abstain and not to make the complete change suddenly. Knowing, as we do, that the vegetarian diet is far the most hygienic in general, and realizing the enormous evidence in its favor from a moral point of view, it is not preposterous to persist, no matter how extraordinary the case may be, in an endeavour to get the system freed from the unnatural condition which an unnatural diet has created. De Quincey in his *Confessions of an Opium-Eater,* has described the fearful pains he suffered while breaking away from the pernicious habit into which he had fallen, and no one can do otherwise than admire his courageous, and, in the end, successful attempt. The slight inconvenience, so slight as to make the comparison with De Quincey's experience ridiculous, that some may suffer from a change of diet such as is here advocated, involves practically no risk of being otherwise than of a temporary nature, indeed, hardly deserves mentioning. But a point that certainly should be mentioned is that anyone accustomed to the

conventional meat diet, ought to study vegetarianism scientifically when converted to it. Going at it in a haphazard way may bring bad results, not because of the lack of meat, but because of the failure to apply the laws of hygiene. Probably many of the ills and ails common among meat-eaters originate through ignorance of the first principles of hygiene. The more artificial a life we lead, the more necessary it becomes to study diet scientifically.

There has always been opposition against the introduction of new ideas. Man seems to be conservative at heart. But the heterodoxy of to-day will be the orthodoxy of to-morrow. Every age has its heresies. Jesus was a heretic, a crank, a fool, an infidel, as judged by the conventionalism of his day. Do not get discouraged at the censure of those who have not yet climbed out of the valley of a foolish conventionalism into the purer air of higher knowledge, but rather help all your fellows by an extended tolerance and an exemplary life, to climb with you, to climb forward upon the road that leads to the goal that all aspiring beings desire to reach.

R. H. Wheldon.

"The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honour, if need be, in the tumult or on the scaffold."

R. W. Emerson.

ON THE SCREEN OF TIME.

Mysticism and Religion.

ALMOST there is nothing left for us to do, but *to be, to be.* Outer work of propaganda, of scholarship, of investigation, is being done so magnificently for us. From the mountains of God the inspiration pours forth. The world is flooded with its light and with its glory. In ways wholly unexpected, from quarters heretofore unknown, we find the radiance reflected and made plain.

At meetings of a branch of the Theosophical Society, we met and discussed the difference between mysticism true and false. It was shown that the true mysticism is not a passive condition, but, on the contrary, a fiery, active, positive aspiration of the will, rising to the inner and higher planes, turning within, in order to draw inspiration for action on all the planes where action may be needed. (Have you seen a charge of cavalry, with that leap of a thousand swords up into the sun?) And after that question had been settled, a book appeared, to be widely and favorably reviewed, entitled *The Mystical Element of Religion, as Studied in Saint Catherine of Genoa and her Friends,* by Baron Friedrich von Hügel, which demonstrates exactly the same point. As the New York *Times* reviewer explains it: the author recognizes fully that mysticism is not all of religion, and that if it claims to be such it becomes abnormal. Therefore he divides mysticism into two classes, a false, or "exclusive," mysticism, that leaves no room for other religious elements, and a true, or "inclusive," mysticism that recognizes the mystical element as only a part of the total religious life. In this latter sense Baron von Hügel maintains that mysticism as the immediate sense of union with God through withdrawal from the world, is not a peculiar faculty, but is a genuine part of a truly religious attitude. "Only thus does mysticism attain to its true, full dignity, which consists precisely in being not everything in any one soul, but something in every soul of man."

It is the movement away from the world toward God which should normally be balanced by the movement back from God to the world. If it is not so balanced it becomes "exclusive" and false. And yet as there is a true subdivision of spiritual labors, as of all kinds of work, it is of advantage that the mystical faculty should attain almost exclusive proportions in certain individuals. By that fact the whole life of the Church will be enlarged. "The primary and full Bride of

Christ never is nor can be any individual soul, but only this complete organism of all faithful souls throughout time and space." To that organism the mystical element in religion contributes one essential element.

Saint Catherine, who lived in the latter half of the fifteenth century, was not "a religious" in the technical sense. She was married and resided with her husband until his death. But because she withdrew interiorly from the world toward God, and carried back to the world great draughts of the divine elixir, she was recognized even in her life-time as a Saint, and was canonized afterwards by her Church in spite of tendencies which might easily have been regarded as heterodox.

This book is only one out of a score that might be named—modern books by modern authors, upon whose minds it has dawned that the lack of the mystical element in present-day Protestantism needs desperately to be supplied, and that Protestantism has become broad and liberal enough, for the first time in its career, to accept of truth even from sources which formerly were regarded as tainted. It was a good man and a true who asked, "Can there any good thing come out of Nazareth?" And whether "Nazareth" in this case be Theosophy or Catholicism or Buddhism, there are men in the Protestant churches "in whom is no guile," and who are able to recognize truth from no matter what quarter it may reach them.

So is our work being done for us, by all whose hearts are open to the Light, for all whose eyes are not blinded by prejudice or self-complacency. Was it not said, years ago:

"It is not that you must rush madly or boldly out *to do, to do.* Do what you find to do. Desire ardently to do it; and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of."

Misrepresentations of Buddhism.

In another department, also, our work is being done for us. Buddhism, even exoteric Buddhism, has been misrepresented for so long and so loudly, that it has seemed almost hopeless to correct the false impression made. Professor T. W. Rhys Davids, unquestionably the most prominent of Pâli scholars and the author of a treatise on Buddhism which, published first in 1877, had reached its "Fifteenth Thousand" in 1893 and its "Twentieth Thousand" in 1903, has come to be regarded popularly as the supreme authority on the subject. And Professor Rhys Davids does not understand Buddhism.

In the first place he insists upon treating the doctrine of Buddha as separate from the religion in which Buddha was brought up—the religion of the Upanishads; the fact being that Buddha was a reformer, an elucidator, an expounder of the wisdom which the Upanishads contain, and that his teaching, philosophically, simply anticipated the doctrine of Shankaracharya.

In the second place, Professor Davids, in his *Buddhism: Its History and Literature,* denies that in Buddhism any one of the five following principles of religion can be found: "The belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life" (footnote on p. 5). And he adds (p. 9) that the greatest achievement of Buddha was to ignore "the two theories of God and the soul."

The fact is that in each of the above respects, Professor Davids is mistaken. Buddha's doctrine regarding the soul was exactly the same as that of the Upanishads. Shankara explained it in his commentary on the *Vedanta Sutras* (quoted in the *Oriental Department Paper* of the Theosophical Society in America; No. 5 of 1896):

"The oneness of the soul with the Self is already a fact, and not a thing that requires a further effort to bring about; and therefore the recognition of the truth of the text 'That thou art' is sufficient to put an end to the personality of the soul, in the same way as the recognition of the piece of rope is sufficient to abolish the snake that fictitiously represents itself in place of the piece of rope. No sooner is the personality of the soul denied than the whole empirical habitual order of life disappears with it, to make up which the lower and plural manifestation of the Self falsely presents itself."

The Self *is;* the personality is an illusion. The reincarnating Ego relatively is real. Students of Theosophy know what that means: Professor Davids does not. It is his misfortune. But the books which he has translated might have helped him to understand it. There is this story in the *Mahavâgga,* translated by Davids jointly with Oldenberg:

At one time the Buddha was in a grove, and a number of young men were at play there, accompanied by some women. One of these women stole certain valuables and disappeared. So the young men went in search of her, and saw the Buddha sitting at the foot of a tree. They approached him, and said: "Pray, Lord, has the Blessed One seen a woman passing by?" To which he replied: "What have you to do, young men, with the woman?" They told him the reason of their search, and when they had done so he asked them:

"'Now what think you, young men? Which would be the better for you; that you should go in search of a woman, or that you

should go in search of yourselves?'" (*Sacred Books of the East,* vol. XIII, p. 117.)

To anyone at all acquainted with the religious thought of that period in India, Buddha's meaning is clear. And yet we are told that the Master repudiated the existence of the Soul!

Professor Davids also translated the *Tevigga Sutta,* in which we find the following:

"'To the Tathâgata (Buddha), when asked touching the path which leads to the world of Brahmâ (the manifested Logos, or God), there can be neither doubt nor difficulty. For Brahmâ, I know, Vâsettha, and the world of Brahmâ, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahmâ world, and has been born within it!'" (Ch. I, par 43, p. 186; vol. XI of the *Sacred Books of the East.*)

And again, in the same *Sutta* (Ch. III, paragraphs as numbered):

1. "'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

2. 'Just Vâsettha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things, that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

'Verily this, Vâsettha, is the way to a state of union with Brahmâ.

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.

4. 'Just, Vâsettha, as a mighty trumpeter makes himself heard —and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity.

'Verily this, Vâsettha, is the way to a state of union with Brahmâ.'

5. 'Now what think you, Vâsettha, will the Bhikkhu who lives thus be in possession of women and of wealth, or will he not?'

'He will not, Gotama!'

'Will he be full of anger, or free from anger?'

'He will be free from anger, Gotama!'

'Will his mind be full of malice, or free from malice?'

'Free from malice, Gotama!'

'Will his mind be sinful, or pure?'

'It will be pure, Gotama!'

'Will he have self-mastery, or will he not?'

'Surely he will, Gotama!'

6. 'Then you say, Vâsettha, that the Bhikkhu is free from household cares, and that Brahmâ is free from household cares. Is there then agreement and likeness between the Bhikkhu and Brahmâ?'

'There is, Gotama!'

7. 'Very good, Vâsettha. Then in sooth, Vâsettha, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmâ, who is the same—such a condition of things is every way possible!

8. 'And so you say, Vâsettha, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmâ is free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, Vâsettha, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmâ, who is the same—such a condition of things is every way possible!'"

Then, as to a future life, Professor Davids does not seem entirely unbiased. In the *Dhamma-kakka-ppavattana-sutta,* translated by himself without the aid of Professor Oldenberg, he gives the teaching of Buddha (Par. 6) as to "the noble truth concerning suffering"—that the origin of suffering is "that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions or the craving for (a future) life or the craving for success (in this present life)."

But the translator injects the words in round brackets. He suggests in a note that the last two (in Pâli, *bhava-tanhâ* and *vibhava-tanhâ*) might also be translated "the lust of life, and the love of this present world." But he prefers the other translation—and the round brackets. Later, when translating the words in the *Vinaya Texts* with Oldenberg, he evidently found it impossible to retain the phrase, "craving for a future life," and substituted the words "thirst for existence," which, to the western mind, and to his own, conveys a very different idea.

Again, in his introduction to the *Ketokhila Sutta,* and giving its argument, Davids says it teaches "that zeal will be crippled in its struggle against bondage by sensuality, by sloth, or by a craving after a future life in any of its various forms."

This is quite misleading. Actually the *Sutta* (verses 20-24) warns against "the passion after lusts" (Kâme); against "the passion for a body" (Kâye); "for a form" (rûpe); for the ease of sleep and sloth, and, fifthly, against the desire to belong "to some one or other of the angel hosts" (*Aññataram deva-nikâyam*).

So with each of the five principles or aspects of religion which the Professor denies to Buddhism: each of them exists, and if space permitted it would be easy to multiply quotations under each head. No religion has carried prayer to greater heights than Buddhism, or has made sacrifice more essential. And when the professor goes further than this, and asserts that Buddhism is in no sense mystical or esoteric, he again errs, and shows further that the error exists very deeply within himself. For is there a mystic in this wide world, is there anyone who has so much as glimpsed the soul within himself, who would fail to recognize in these words from the *Sutta* entitled "The Great King of Glory" (Chap. I), an actual but profoundly mystical experience?

11. "'In the first place, Ânanda, when the Great King of Glory, on the Sabbath day, on the day of the full moon, had purified himself, and had gone up into the upper story of his palace to keep the sacred day, there then appeared to him the heavenly Treasure of the Wheel (*Kakka-ratanam*), with its nave, its tire, and all its thousand spokes complete.' . . . 13. 'Then, Ânanda, the Great King of Glory, rose from his seat, and reverently uncovering from one shoulder his robe, he held in his left hand a pitcher, and with his right hand he sprinkled water up over the Wheel, as he said:

"'Roll onward, O my Lord, the Wheel! O my Lord, go forth and overcome!'"

Or does this, from the same *Sutta* (Chap II), suggest materialism and a denial of the spiritual life?

3. "'Now the Great King of Glory, Ânanda, ascended up into the chamber of the Great Complex (*Mahâvyûhassa Kutâgârassa dvâre*); and when he had come there he stood at the door, and there he broke out into a cry of intense emotion:

"'Stay here, O thoughts of lust!

"'Stay here, O thoughts of ill-will!

"'Stay here, O thoughts of hatred!

"'Thus far only, O thoughts of lust!

"'Thus far only, O thoughts of ill-will!

"'Thus far only, O thoughts of hatred!'

4. "'And when, Ânanda, the Great King of Glory, had entered the chamber of the Great Complex, and had seated himself upon the couch of gold, having put away all passion and all unrighteousness, he entered into, and remained in, the First Ghâna—a state of joy and ease, born of seclusion, full of reflection, full of investigation.'"

After which there follows an account of the Great King of Glory's indrawal in prayer and meditation, from stage to stage of illumination, than which nothing could well be more mystical or more real.

"The Creed of Buddha."

These, and many other objections to the infallibility of Davids and some of his fellow-Orientalists, have been in the present writer's mind for years. He has longed to make such matters clear; for great and deep is the debt we owe to Sugatâ, the "Happy One"; great is the debt. Perhaps that longing, which was sincere, struck other hearts (and many must have shared it); for first came those earlier pages of *The Soul of a People,* by Mr. Fielding Hall, with their incomparably beautiful outline of the Master's life; then, by the same author, *The Inward Light* (which we still hope to review); and now *The Creed of Buddha,** by an unknown author, which it is impossible to praise too highly and which disposes forever of the misinterpretations to which we have alluded. It is a masterly analysis of the blunders and contradictions into which the materialism of Orientalists has led them. But it is more than that. It is a brilliantly convincing statement of what Buddha really taught. We say this on the strength of nearly twenty years' acquaintance with Buddhist and other Eastern scriptures, which we studied in the light suggested by Madame Blavatsky, who was indisputably the greatest Oriental scholar of the last century.

It is impossible to summarize such a book, and difficult to quote passages from so coherent a whole. But this will show that the author has delved deep to the foundation of his subject: "The path of deliverance is the path of soul-growth." Simple enough; but if our Orientalists had discovered the same truth, they would not have needed revision. Again, on the subject of Nirvâna (and the conception of Davids is pathetic in its perversity): "Nirvâna is a state of ideal spiritual perfection, in which the soul, having completely detached itself—by the force of its own natural expansion—from what is individual, impermanent, and phenomenal, embraces and becomes one with the Universal, the Eternal, and the Real."

The last chapter of the book, entitled "Light from the East," is by no means the least interesting. The author declares his conviction "that the spiritual standpoints of the Sages of the Upanishads, of Buddha, and of Christ were, in the very last resort, identical," and that the ideas which Christ "expounded coincide, at every vital point, with ideas which were current in India many centuries before the Christian era." He suggests that this may be due to the close connection and intercourse between Western Asia and South-eastern Europe during the centuries which immediately preceded the birth of Christ. Such a suggestion may

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be the simplest for the majority of his readers to adopt; but has it occurred to him that a certain tradition which places Christ as an Initiate of the Egyptian Lodge, or rather, of the Egyptian branch of the Great Lodge, may be worth considering, and that Buddha and the Sages of the Upanishads may have drawn their knowledge directly from the same source? *Light on the Path* and *The Voice of the Silence* were not differently derived. The soul of each is the same, though the mind is not.

Socialism in China.

In still another direction, the unseen wires of the world are being pulled in a way that will make our path clear for us.

That Socialism was tried experimentally and practically in China, some nine hundred years ago, was known only to a few students until the appearance of a popular contribution in the *Van Norden Magazine* of last September and October, by General Homer Lea, entitled "How Socialism Failed in China." Unfortunately, General Lea did not refer by chapter and verse to his authorities, and considerable doubt was expressed as to the correctness of his statements. It may be of service to students to know that the story of that period in Chinese history was told originally in the *T'ung Chien,* by the great historian Ssu Ma-kuang. A modern account, based upon that immense history, has been written by Chu-Ke Ju Chi, of the American Board, North China College, and is entitled *Chien Shih I Tu.* Information on the subject can be found in *The Middle Kingdom: Chinese Empire and Inhabitants,* 2 vols., by S. Wells Williams (see vol. II, p. 174); in *A Sketch of Chinese History,* 2 vols., by the Rev. Charles Guzlaff; in *The Chinese Reader's Manual,* by W. F. Mayers, and in the *History of China,* 3 vols., by Demetrius C. Boulger (see vol. I, pp. 398-416). The facts, briefly stated, seem to have been as follows:

Chintsong the Second succeeded his father in A. D. 1067. China had been suffering from scarcity produced by want of rain. There was terrible poverty and suffering. Hanki, who had been Prime Minister during the two preceding reigns, was compelled to resign owing to the intrigues of his enemies. The Emperor asked him whether one of his rivals, Wanganchi by name, was a proper person to succeed him. Hanki replied that this man (who had had considerable experience in subordinate positions) might possibly be of service as the head of a college, but that he had not had the necessary experience for the highest office in the Empire. When Hanki was warned of the danger his candour entailed, he replied: "A faithful subject ought ever to serve his prince with all the zeal of which he is capable. Good or bad fortune depends on Heaven, and,

when we have done what we ought, should fear deter us and prevent us from continuing in the path of well-doing?"

Whether Chintsong appreciated Hanki's candour or not, he was evidently unimpressed by Hanki's advice, for he promptly called upon Wanganchi to become Prime Minister.

Wanganchi was an enthusiast. Some historians have doubted his sincerity; but there seems to be no need to do this. It is doubtful whether a dishonest man could have carried the people with him as he did for so considerable a time. He drew a glittering picture of the consequences which would flow from the reforms which he proposed. "The State," he declared, "should take the entire management of commerce, industry, and agriculture into its own hands, with the view of succouring the working classes and preventing their being ground to the dust by the rich." Capitalism was held responsible for all the ills from which China was suffering. And during his term of office, these views were carried into execution. The poor were to be exempt from taxation; land was allotted to them, and seed-corn was provided. Everyone was to have a sufficiency; there were to be no poor, and no over-rich. The masses expected that their favorite minister would confer on them the greatest benefits, and the least discomfort entailed by human existence. China was to be made ideally happy, because the people were to be given the essentials of happiness—which, according to Wanganchi, were "plenty and pleasure." The Emperor supported his Prime Minister enthusiastically, so the experiment was tried under the most favorable auspices possible.

And the result? Absolute failure, followed by disaster. Theoretically, the scheme should have proved successful, granted the Reformer's premises, namely, that man is a perfect machine, unbiassed by passion or sordid motives, and that "plenty and pleasure" will make him happy. Practically, in spite of the supervision of tribunals which were appointed to direct the operations of the peasant cultivators, it was discovered that men dislike protracted labor and will not perform it unless compelled by dire necessity. Ordinary human laziness, and the child-man's desire to see an immediate return for his efforts, resulted in an immense reduction, not only in output, but in the area cultivated. Further, owing to the carelessness of cultivation, the land became greatly impoverished. Wanganchi insisted that his views were right, and, in spite of failure, for long had a large majority of his countrymen at his back, as well as the loyal support of Chintsong. It was not until the year 1076, after his schemes had proved abortive beyond question, that he lost the sympathy of the public and finally of the Emperor.

Disaster followed not many years later. The character of the Chinese had deteriorated under Wanganchi's treatment—free land. free seed, and (for the poor) freedom from taxation; and the Tartars, always dangerous and threatening, found that resistance had become half-hearted and feeble. The Chinese troops were defeated, and failed to defend the crossing of the Hoangho, where a small body of determined men could have prevented the advance of a host.

The Tartar general exclaimed, when he failed to meet with opposition, that "there could not be a man left in China, for if two thousand men had defended the passage of this river, we should never have succeeded in crossing it." Wanganchi had emasculated his people.

Apart from the direct result, a curious side-light is thrown upon Socialistic tendencies by an incident which took place shortly after Wanganchi's disgrace. Chintsong had died. His mother had been appointed Regent or Empress Dowager. She at once sent for Ssu Ma-kuang, the historian, who was reputed to be a very wise man, and asked him what was the most important thing to be done. The sage answered: "The most important thing is to open the doors of speech." The Empress thereupon issued a proclamation allowing free speech. Free speech had not been allowed under Socialism.

Socialism and Bismarckian Imperialism, as Desmoulins pointed out in his *Superiority of the Anglo-Saxon Race,* are simply different aspects of one and the same heresy—that the individual exists for the benefit of the State. Both Socialism and Imperialism must necessarily be opposed to free speech. Conformity and co-operation by the legislative enactment of an Industrial Commonwealth, or by Imperial Decree: compulsion in either case; freedom in neither.

China learned her lesson dearly. We can learn it in the same way, by experiment and disaster: or we can accept the warning—and the Light which, in this case also, the East and its vast experience can throw upon our problems.

The Growth of Theosophy.

A question, recently handed to us for reply, serves as a reminder that the *Screen* reflects the Theosophical movement within as well as without. We have escaped the glaring headlines of the past, and the unpleasant benefit of being "featured." Yet the movement exists more surely than ever before: and in no sense does it or can it stand still. First, however, for the question, which doubtless will be answered variously in the "Questions and Answers" department. It reads as follows: "Is there such a thing

as an accident or injustice? If so, in what way can we reconcile these statements with 'All is governed by law'? We come in contact with both statements in Theosophical literature."

Now it seems that this problem of justice, one solution of which was emphasized in the theosophical literature of the last century (and by myself in the present issue of the QUARTERLY), may be solved in another way, and to the satisfaction of those who may not be ready to accept the twin doctrines of Reincarnation and Karma.

The modern world has adopted an entirely wrong table of values. We regard health and wealth and personal comfort as things good in themselves, and in some sense as rewards for our virtues. But if we accept the statement that the universe exists for the purposes of soul, and that "good" and "evil" are terms which, properly used, can refer only to the life of the soul, we must necessarily admit that pain and the uttermost discomfort may serve us more truly, and be greater "goods," than experiences which, although pleasing to the personality, may drag the soul down. This subject was dealt with at some length in the reply to Mr. Garver's defence of Socialism in the January issue of the QUARTERLY.

Does this, or the adoption of any other "alternative," mean that we, as Theosophists, should forget, or should cease to proclaim, the great truths which have been entrusted to us? That, merely because people sometimes find Reincarnation unacceptable, we should abandon our ancient landmarks and give way before prejudice? It does not. It means that if we fill our souls with no other wish than to serve the Great Soul, we shall keep ourselves supple and ready to meet all comers on their own ground. To remain in a rut—is that our ideal of service? It was good to make strong breastworks; it is good to hold them still; but are we to cling to them like barnacles, or should we be prepared, after these many years of combat, to sally forth and to carry the war into the camp and into the strongholds of our enemy?

What is our aim? What are we fighting for? Is it to add a few more dogmas to the long catalogue which humanity has accumulated? Or is it by all and by any means to fight the darkness and to evoke the soul? Clearly it is that; and if the doctrine of reincarnation will serve our purpose best, then let us use it. But if, by proclaiming it, we are likely to produce no other result than a contraction or stiffening of the shell through which it is our business to pierce, then let us follow a line of less resistance and declare the truth of things, with equal truth, but in a different and more effective way.

Yet there are those who hold to their siege artillery when the word is to advance! More dangerous warfare, truly—at close range

now, with the danger every moment that we compromise with principle, and that we imperil the greater end for some immediate victory. That is the real danger: subtle and constant and difficult to avoid. But what can we expect? In the past, the dangers were flagged for us. To-day, because we, as a body, have advanced, our path is a hair-line—the path of all disciples.

Is it fear, then, that holds some back; or is it simply habit? It is not fear, because the greater danger is scarcely realized. And if it be habit, and lack of adaptability, there is only one hope for us—that is, to throw overboard every mental pre-conception and to open our hearts so that once more we may "draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry us through our life as a bird flies in the air—undoubtingly." In no other way can we learn to move with the inner tides of the theosophical movement, and thus to "swing with the motions of the spheres."

Brothers, there are glad tidings in the air. And some of us need glad tidings.

So many are tired—tired to the bone and almost to the heart. Repeated failures have made them tired. It seems as if they cannot succeed; as if they are not intended for success. What is left for them but to fall back into a walk, at best into a jog-trot, without hope of anything more than to keep pace with the majority? They saw the Vision—through a haze, it is true: and yet they knew it: they remembered and rejoiced and went forward with heart and soul aflame—years ago. Since then defeat after defeat and weariness upon weariness; until now they scarcely are conscious of the defeat that is.

But, brothers—there are glad tidings in the air. In spite of you and of myself, the heavens have been rent for us. The way is open which before was closed. It needs only a new and steadier effort *to be* the thing of which we dreamed; *to be* the fact we loved to fancy, that we may pass into our inheritance of light. The day is breaking and the shadows flee away. Greatly and literally is this true, and those who will may become messengers of the Master, to make straight His way and to share His peace.

T.

ELEMENTARY ARTICLES

VI.

Theosophy and Some Modern Social Theories.

IT is recorded of a great Teacher that when he saw the multitudes he had compassion on them, for they seemed as sheep without a shepherd. He spent hours in earnestly and patiently teaching them, and then he fed them.

The outcome was that they were determined to make him a King. In spite of his teaching they held on to the military theory of the Kingdom of Heaven. Their thought was that there would be plenty for all and an easy time: that their class would be freed from the Roman yoke, and the Romans would be brought under the yoke of their King. With a sad heart the teacher had to turn away from them and leave them to their dreams, trusting that his teaching, like good seed, would sometime bear fruit. This looks like a picture of twentieth century life, so near alike is human nature in the first century and now. We look out on human life with its strifes and contentions, its ambitions and struggles, its misery and wretchedness, its injustices and cruelties, and like the great Teacher we have compassion on the multitude and feel that something must be done to cure the ills and right the wrongs of the multitude. At first it seems as if the most urgent need is to feed their bodies and we do it. But we soon find that we have done little or nothing to solve the problem; we expected to create conditions that would be favorable to moral and spiritual welfare, but we seem to have done them an injury, for we have made them more selfish, and more clamorous for physical comforts and pleasures, while the moral and spiritual instincts have been dulled or silenced. All about us there are would-be-reformers with various theories, but nearly all agree that present conditions are nearly as bad as possible and ought to be destroyed. One is quite positive that if we would abolish private property in land and tax land values we could abolish all other taxes and at the same time abolish poverty and cure all the ills of our modern civilization. Another says no, that would not be enough,

the industrial conditions are all wrong. The workers create all the wealth but the capitalists cheat them out of it, we must get what belongs to us and give every man his rights, each one an equal share and an equal chance, and poverty and misery and crime will disappear and the world will be a paradise.

Another one says the great trouble is religion, the churches are all on the side of the capitalists, and are fooling you by promising something good after death. We know nothing about what comes after death, but we want our share of the good things of this life, give up your religion, leave the churches, take what is yours by right here and now, and you will be rid of your misery and poverty.

These and other similar theories seem plausible and certainly appeal to the multitude because the belief is well nigh universal that money is the one thing really worth having, and that material well-being is the supreme good. Whether the single tax would give us a larger income than all the other taxes give us or would provide only half as much, as one financial expert has figured it, I do not know; whether if all the wealth of the United States was equally divided we would all be rich, or as others say, we would all be poor, I do not know, but one thing must be clear to us all if we stop to think, and that is that any theory of economic reform based on selfishness can never offer a permanent solution of the problem. The system which embodies it will crumble before the attacks of a stronger selfishness, better equipped with brute force or intelligence. These various theories seem to agree in one thing, and that is that it is not necessary to make men and women any wiser, better, or nobler; all we have to do is to redistribute the wealth of the world so that everybody will have enough to eat and drink and wear—"a universal pasture with grass enough for all."

All these reformers seem to forget that present conditions are the results of evolution, the outcome of the working of the human race during past centuries, and so they imagine they can undo the work of the great law in some magical way. They forget that the social organism is governed by vital laws and is more than a machine. In one sense the problem of to-day is not a new one, it is the problem of man in relation to his fellow men. The substitution of mechanical power for muscular power at the beginning of the last century has made the problem a little more complex, and perhaps a little more acute. Before the introduction of steam power and the factory system each family was practically independent, growing its own food, making its own shoes and clothes, building its own home and making its own furniture. Now all this is changed. They tell me it takes sixty-four machines to make a

shoe, and each of the sixty-three operatives is dependent on the sixty-fourth for the finished product. And not only are the workers in one factory dependent on each other, but the different factories are dependent on each other. Strike out one and you paralyze the rest. In this way Providence is forcing on this generation the great problem of relationship,—the relations of men to their fellow men. A century ago the family was a little world, now the world is rapidly becoming one great family, and we are discovering that the words of Paul the Initiate are really true. "No man liveth to himself, and no man dieth to himself."

We are discovering in practical life that the Theosophical teaching of human Brotherhood is the truth; our separate lives are parts of one great life, and the laws which govern it are not laws thrust upon it from the outside, but are vital, implanted in the organism itself. The physical body is a symbol of the body politic. We are told that our bodies are made up of numberless little cells and that each little cell has a life of its own. These little cells make up the different organs, and each organ has its own life and consciousness, yet is related to other parts and serves the whole organization—the law of service is fundamental. We are told, further, that each cell has the power of feeling, feeding, moving, and of reproducing its kind. We cannot work, or play, or laugh, or cry, or think without its costing the lives of these little cells, they are surrendered to the great whole. This is the law of sacrifice. We are also told that sometimes foreign cells get into the organism and refuse to obey this law of sacrifice. Then we have typhoid, diphtheria, small-pox, or some other disease. It is only while the living cells surrender themselves to the law of the body that we have life and health and power.

Now each individual is a cell in this great organism of society, and each of these cells has the power of feeding, feeling, moving and reproducing its kind. But each individual has also the power to obey or disobey the two great laws of service and sacrifice, and that is where the trouble comes in and we have social disease, restriction and fiction. If we can only induce each individual to obey these two laws—in other words realize and live the great law of Brotherhood—all our social ills would be cured in a short time.*

In the light of this teaching we see why so many of our modern social theories are failures. The Theosophical teaching seems to be the very opposite of these theories in many ways. Theosophy does not ignore man's social conditions and the rights and duties

* [Dr. Darlington, the chief of the Health Department of New York City, says that not a single one of the 186 laws regulating his Department would be necessary if citizens obeyed the Golden Rule.—Ed.]

of corporate life. On the contrary it has always laid emphasis on these, and if its teachings were universally adopted, would lead to a reorganization of society, and one that would give a wider diffusion of wealth and intelligence in the community. But one difference is that modern social theories put social conditions first, and maintain that happiness depends upon circumstances. Theosophy says the soul is supreme, that happiness depends on the character of the individual, and not upon circumstances, and so it attempts to make men better, believing that better men will make better homes and better circumstances generally. Some of these theories take it as granted that man's moral character depends entirely upon his condition, and that if you change his environment you will not only make him happier, but also a better man. Indeed, one of these teachers says boldly that "All men will be angels if you will take away the evils of their social condition." Theosophy assumes that the opposite is the truth—correct the evil in the individuals and social conditions will soon change for the better. Higher wages, better homes, and better clothing will come as the result of enlarged and ennobled manhood. Some of these theories are loud in the praise of freedom, brotherhood and peace, yet often in their manifestos there is bitter denunciation of the capitalist, and brotherhood means simply those who are members of their party—all outside are enemies to be destroyed. Some of these modern theories consider the individual of little value except as a cog in a great wheel. They propose to organize society on the plan of the great standing armies of the world, each one to have his place assigned to him and to do the work given him to do. His individual liberty of choice, of initiative, is to be taken away from him. This seems to be a great despotism, for there is hardly any despotism so absolute as that of a great army. Of course they claim that the hours of work will be shorter and the pay will be higher, but they do not say where the money is to come from to pay the workers. We have a great deal of graft to-day with the number of state officials we now have, and unless we can change human nature there will of necessity be far more when all are the servants of the state. Who would care to be President of the United States when there will be millions of men and women to be appointed to places? It is hard enough now with the present number of postmasters and custom officials to appoint.

Would it ever be possible to have a Luther, a Wesley, a Paul, or a Jesus under such a system? In proportion as the value and freedom of the individual has been emphasized has the world made progress in all that is noblest and best. The assertion of that value and the preservation of it has never isolated men and separated

them from interest in their fellows. On the contrary it has increased the interest of the individual in his fellows. While plenty to eat, plenty to drink and plenty to wear without moral and spiritual culture has made men more selfish, cruel and tyrannical, and so far separated them from their fellows. What John Morley says of the days of the Commonwealth and in reference to kinds of government is as true now as then: people will awake to the hard truth "that to turn a monarchy into a Commonwealth is not enough to turn the purgatory of our social life into a paradise." Nor is the attainment of what Schäffle calls the "quintessence of Socialism, its Alpha and Omega, viz., the transformation of private and competing capitals into a united, collective capital," a mere change in our economic methods, sufficient to right all wrongs and make us all good, kind and prosperous.

This does not mean that a Theosophist will not be interested in the present conditions of society, nor that he will abstain from efforts at social and industrial reform, nor that he will not admire the ideal which these various social theories set before them of the removal of the abuses that blight and curse the world to-day. He may refuse to commit himself to any of these schemes because he sees they are not only inadequate but hurtful. But if he really believes in the heart of Theosophy—Universal Brotherhood—he will look as Jesus did with compassion upon the multitude on the verge of submergence and will seek as best he can to uplift and bless them. He will co-operate wherever he can with those who are seeking to deepen and diffuse a sense of the common good, he will do his best to make men think not only of private weal and private wealth, but also of common weal and common wealth, for that is the law of Brotherhood.

He will be stimulated to this by the thought that he is himself partially responsible for present conditions. This is the law of Karma. We are here now in these present conditions because we have earned them. As we have sowed in past incarnations so we must reap in this, and here is our opportunity to work out our own salvation by striving wisely to work out the salvation of Society. This responsibility is resting upon us, and it is pleasant to remember that we have power and opportunity to serve, to help forward the evolution of the race. We need not get discouraged because the work is slow, we need not hurry, for the present condition of the world is the product of all the past, and that past as well as the present, has been and is under the direction of perfect Wisdom. If we fall in with some of these modern theories and address ourselves to the lower nature of man instead of the higher, our work will be largely lost because that will lessen life; and to cure its ills

more life is needed. Sin, that is, selfishness, thoughtlessness and love of money are at the root of most of our troubles in the social and economic world and our efforts must be directed to the curing, or taking away the causes. No true Theosophist can stand idly by, looking at present conditions and doing nothing to relieve them; the great laws of love, brotherhood, service and sacrifice urge him on to help. Service is the expression of brotherhood and is greater than the mere thought of it. If we are living the life we shall recognize as duty "what ought to be done because it is owed," for on that plane where all selves are One, activities are poured out for the use of all, and not for the gain of a separated self. And up toward that plane we must reach by a joyful self-surrender, a life of service and sacrifice. Only thus can we be helpers and saviors of the world; only as we are filled with compassion can we be bearers of light; only thus can we serve the good law, lift a part of the world's burden and hasten the evolution of the human race. Only thus can we bring summer into the hearts of men; only thus can we banish selfishness, poverty and wretchedness from the world and bring in health, wealth, peace and prosperity—the reign of Righteousness, Truth and Love.

JOHN SCHOFIELD.

"The disciple is able to endure all that he is called upon to endure. Wherefore do not evade, avoid, frustrate or force. But—ENDURE!"

"You sigh for the Angel of Deliverance. Be yourself your own deliverer."

"The star shines above the darkness. Fix your gaze on the star, and not on the dark."

BOOK OF ITEMS.

Orthodoxy, by Gilbert K. Chesterton. Mr. Chesterton, in one of his essays, says that the last refuge of the tired reviewer is to call his work brilliant, so our pride prevents our using the exact word which describes his work. It has a glitter and sparkle and smartness which is best characterized by "brilliant." Mr. Chesterton writes in epigrams and paradoxes. We seldom find a paragraph of simple prose which conveys an idea in a direct manner. If he wants to say that we are a lazy people he goes about it in some such way as this. This is said to be an age of bustle and stir and rapid movement, of intense activity. But the direct contrary is the fact. We are a profoundly lazy and inert people and it is only the multiplication of motors and cabs and elevators which are used to pander to our ineradicable laziness and dislike for exertion which give the idea of our being active.

Apart from his style of writing and his constant effort to say clever and striking things, he has, in this book, written something which is distinctly worth while. It is a defence of orthodox Christianity along very novel and original lines. He takes up one point after another, about which people have quarreled since Christianity began, and, as in the case of our being lazy, he attempts to show by some more or less effective paradox that what we have objected to, or what was currently believed, was not the real meaning under the words used, or that the conclusion that really should be drawn was the direct opposite of that usually drawn. Hence a defense of that particular point. He defends Christian dogmas by showing that they do not mean what they are usually understood to mean. The results in many cases are quite startling, and in some cases quite unconvincing.

Among many other subjects which he touches upon, two are of special interest to us. He takes a fling or two at Theosophy and has quite a lot to say about Buddhism. We may perhaps claim to know something about Theosophy and a little about Buddhism, and it does not add to our confidence in Mr. Chesterton's other conclusions to see that in these two cases at any rate he utterly fails to understand either Theosophy or Buddhism and his points are therefore all based on incorrect premises, even if they are not absolute misstatements. He uses common, but entirely erroneous ideas about Buddhism, while he evidently does not really have any idea of what Theosophy is about. Indeed, we should judge from his entire point of view that he is quite incapable of ever understanding the Theosophical position. He is not a mystic, does not understand mysticism, and consequently misinterprets every phase of life which has a mystical significance. This is shown in a brief reference to the Quaker teaching of the Inner Light. He says with a cheapness that is not worthy of him that anyone who worships the Inner Light worships the Light within himself, or in other words himself. One would have supposed that the testimony and lives of many generations of

Quakers would have demonstrated to Mr. Chesterton the absurdity of such a statement.

Another minor point which interested us is that he twice calls Theosophy *supercilious.* We wonder just what he means by that and whether as a whole it is a fair charge. We have found from experience that we take a wider and more comprehensive view of life than others. This must show in our manner and our speech, but does it justify our being called supercilious? Is it not another case where he has been unable to distinguish between a manner of speech and the reality which lies behind it? The book is interesting and worth reading.

C. A. G., Jr.

The Problems of To-day, by Andrew Carnegie. Mr. Carnegie has performed a service of real value to the community in the writing of this book. As might perhaps be suspected from the title, it is a discussion of Socialism, and the more important economic and political questions involved are presented with admirable clearness and simplicity. Indeed, some phases of the subject are put forward in this book with a greater directness ond lucidity than we can remember seeing anywhere else.

Mr. Carnegie does not pretend to do more than suggest certain conclusions which seem to him to be the inevitable corollary of the Socialistic scheme; he would be the first to deny that his little book was a comprehensive discussion of the subject. But he does unmistakably put his finger on the essential points, quotes from recognized socialistic writers for his premises, and then quietly points out certain inevitable conclusions. For instance, he does what the Socialists hate; he proves from their own writings that they themselves do not yet know what they want. In the matter of compensation under the communistic regime he shows that one school of socialistic writers advocates equal compensation to all regardless of the nature and value of the service performed, and that another school, knowing that to be impossible, denies that socialism teaches it and boldly advocates compensation relative to the quality and quantity of service to the state.

Mr. Carnegie cleverly shows this divergence to be of great importance, indeed, almost fundamental, for if the former position is advocated, it could not possibly work, while if the second position is adopted, it ceases to be socialism. He makes a similar analysis of many other socialistic theories, with equally definitive results.

A valuable part of the book is where he points out that most of the reforms which Socialism has adopted and labelled "Socialism" were long ago started and partly enforced by our present individualistic system. He shows with clearness and convincing logic the old fallacy started by Adam Smith, that capital is the product of labor; the fallacy upon which Marx builds his whole social system, and without which it falls completely to the ground. He shows that capital is the product of *labor, capital and ability,* and that no one has yet succeeded in showing which of the three elements performs the most valuable service and should receive the greatest compensation.

As is already well known, Mr. Carnegie is a strong advocate of a progressive inheritance tax, which, in the case of fortunes over five million dollars, he would make as high as fifty per cent. It is, however, impossible even to mention many of the admirable "points" which he makes and which add so much to the value of the book. We commend it to all our readers, particularly to those whose warm hearts and sympathetic ideals lead them towards socialistic heresies.

C. A. G., Jr.

The Perfect Way; or, The Finding of Christ, by Anna Kingsford and Edward Maitland, has been republished in popular form by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, England, at the astonishingly low price of one shilling or 25 cents net. The book contains 376 well-printed pages, and does the publisher immense credit. It is a book that deserves to be read and studied. Dr. Anna Kingsford was a great woman, a sincere mystic. She would have been much greater if she had been less of a woman and more of a mystic. She was unable to recognize in another woman a soul of much greater attainments than her own. She did not support Madame Blavatsky as she might and should have done. This is ancient history, because Dr. Kingsford died twenty years ago, and the trouble in the old London Lodge long antedated that; so we can learn impersonally from the facts. Dr. Kingsford wanted to make the Theosophical Society in England a Christian body. Madame Blavatsky, and those who worked with her and advised her, insisted that it must remain unsectarian. Both Dr. Kingsford and Edward Maitland resigned and formed a Hermetic Society which expired in less than two years. The moral is, as Mazzini pointed out as the result of long experience in a very different field, that "next to the capacity of rightly leading, the greatest merit consists in knowing how and when to follow." T.

Steps Along the Path, by Katharine H. Newcomb (Lothrop, Lee & Shepard Co., Boston), is redundant with a rather superior optimism. That is, there is less of bare-faced "healing" in it than there is in most books of its class. The lady speaks of her "patients and pupils," from which we infer that she will not object to being described as a professional optimist. None the less, the treatment should prove much more efficacious for neurasthenics and for sufferers from dysæmia than drugs, and certainly less harmful; for she does not use suggestion (at least, not in these *Steps*), and contents herself with advising the cultivation of a positive will and active serenity. T.

The Common-Sense Bible Teacher, a "Medium for Conducting a Bible Class on Evolutionary Principles," is published monthly, as a magazine, by C. L. Abbott, 242 Endicott Building, St. Paul, Minn., a single copy costing 25 cents. Its teaching is distinctly rationalistic, in the mid-Victorian sense, and the authorities quoted are in many cases out of date. But a translation of St. Paul's Epistle to the Galatians, although occasionally much too slangy, is uncommonly well and vigorously done. T.

Breaking the Fetters; or, The Truth About the "Church," is a pamphlet by Dr. Henry Hensoldt, published by the author at Sydney, Australia. Dr. Hensoldt must be the same gentleman who formerly lectured about Thibet and the experiences which he wished he had had there. In this pamphlet he attacks the church, and for fear that he should be accused of partiality, explains that "whether against his unsavory 'Saintliness' the Metropolitan of Moscow, who presides over the 'holy' (and greasy) Russian Synod, the astute charlatan who masquerades as Archbishop of Canterbury, or the amusing old trickster in the Vatican," he has "the *same* respect for all, viz., *absolutely none,*" which, we trust, is enough said. T.

MAGAZINE LITERATURE.

The Open Court for January devotes much space to the Holm-Nestorian Expedition of 1907, and to the original text of the Nestorian Tablet. The February issue contains an article on Peshawur, which is said to stand on the site of

the ancient Buddhist city of Gaudhara. The article is well illustrated. Quite the most attractive feature for March is "The Wooing of the Moon-Maiden; a Fairy Tale of Old Japan," by Mr. Charles Johnston. It is a charming story, charmingly told, which should have a ready sale if reprinted as an allegory of death—of death in the sense of an awakening "from the dream of life." But before it is reprinted, those who are acquainted with Mr. Johnston's writings may be glad to obtain a copy of the March issue (Vol. XXIII, No. 634), from the Open Court Publishing Co., P. O. Drawer F, Chicago, for 12 cents, including postage. It is most well worth preserving as well as reading. An article by the editor on "Christianity as the Pleroma" (to be continued) quotes the statement of St. Augustine that "The very thing which now is called the Christian religion existed among the ancients, nor was it absent in the beginning of the human race before Christ came into the flesh, since when the true religion which already existed began to be called Christian." E. T. H.

The Monist for January, 1909, specializes once more on the subject of Pragmatism. The editor finds entertainment in following Professor Stein into a supposed "unmistakable kinship between Schopenhauer, Nietzsche and (Wm.) James," than which nothing, in our opinion, could be more far-fetched or meaningless. The number is not up to the *Monist's* usual standard X.

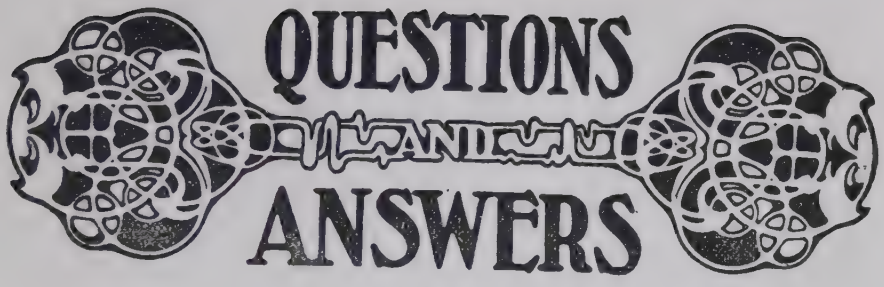
The Journal of Philosophy, Psychology and Scientific Methods, Nos. 1 to 4, provides several interesting reviews, among others, a notice of the recent *Études d'histoire et de psychologie du mysticisme,* by Henri Delacroix. The original articles are exceedingly technical, which is, of course, just what they are supposed to be.

Theosophisches Leben, for January and February, contains either translated or original articles by Dr. Keightley, Charles Johnston, Paul Raatz, F. Schwab, Sandor Weiss, E. J. Wiederhold, "Lige," Peter Prosegger, Ekis Igriega, "Cavé" and others. They are interesting numbers and cover a wide range of theosophical subjects. As usual, the appearance of the magazine is excellent. Copies can be obtained by writing to Paul Raatz, Sekretär der "T. G. in D.," Berlin, S. W. 48, Wilhelm Str. 120. There must be many Germans in America who would like to subscribe regularly for this valuable little magazine. T.

Neue Metaphysische Rundschau for November-December changes and rather improves its cover. The best articles are contributed by the editor himself, Paul Zillman. T.

We have also received *Sonnenstrahlen für die Jugend* for December-January; *Neue Lotusblüten* for January-February; *The Herald of the Cross; Shafts; The Bar of Isis, or The Law of the Mother,* by Frances Swiney; and *The Light of Reason.*

THE PARABLES OF THE KINGDOM, by Charles Johnston, *with cover-design by Birger Elwing,* will be ready by May 1. The price will be 30 cents a copy.



QUESTION 96.—*What do you understand that Jesus meant when He said: "Follow Me; and let the dead bury their dead"?*

ANSWER.—Let us compare these words of Jesus with other of his sayings:

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (*Matt.,* 10:37.)

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (*Luke,* 14:26.)

And in the familiar story of Martha and Mary, which has been a stumbling block to generations of Christians, we read: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (*Luke,* 10:41-42.)

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (*Matt.,* 6:33.)

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (*Matt.,* 13:45-46.)

Is not the question one merely of relative values? And is not the answer of Jesus clear and emphatic?

"Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." (*Luke,* 17:21.) L. E. P.

ANSWER.—A disciple asked leave to go and bury his father before following after Jesus. "But Jesus said unto him, 'Follow Me; and let the dead bury their dead.'" (*Matt.,* 8:22.)

What could this mean except that to those who have not been awakened spiritually, should be left the material cares of life? Let those who are troubled by the promptings of the spirit provide for the necessities of the body, after following the call of the Divine voice, but not before. K. H.

ANSWER.—Jesus used the expression "dead" when referring to those who are not "alive"; and to be alive means to be conscious of the soul as the real self. "Being dead in your sins," as St. Paul speaks of it in one place; or, in the Epistle to Timothy—"But she that liveth in pleasure is dead while she liveth." It is of the utmost significance that the Greek word used by St. Paul for "mortal," as in *Rom.* vi, 12; viii, 11; I *Cor.* xv, 53, 54 ("your mortal bodies") is *thnētos,* which may also be translated "dying" or "deadened"; and that the Greek word he uses for "dead," in the passage quoted above from Timothy, is *thnēskō,* to die—from the same root. St. John also uses *thnēskō* for "dead" in the story of Lazarus. It seems, therefore, that what Jesus meant when he said, "Let the dead bury their dead," was that those who were not yet alive, in the true sense, could well fulfil

the task of burying a dead body, while his disciple, who was coming to birth, should follow Him and do the work of the Spirit. It was doubtless a lesson intended primarily for that disciple. T.

ANSWER.—In so far as I am able to see, He meant exactly what He said. In those who followed Him there was a possibility of life—eternal life. Those who refused to follow Him, or merely were not able as yet to follow Him, were dead in relation to life eternal. V. J.

QUESTION 97.—*Is not the Christ of the Twentieth Century as powerful to heal the sick, raise the dead, cleanse the lepers, and cast out devils as Jesus was in the First Century?*

ANSWER.—Yes; and from one point of view so much more powerful that He has other and more important and more difficult work to do. It is possible that He is trying to raise us from the dead. May God give Him victory in that as in all things! X.

ANSWER.—He certainly is, possibly a little more, for man, on the whole, has grown a little more responsive. As to the faculties of a living Christ, centuries do not make any change in them. V. J.

QUESTION 98.—*Is there anything positive about mysticism? It seems to me to be a blending of dreaminess and renunciation, essentially a woman's religion; not one which can inspire a man to strong constructive activity.*

ANSWER.—Mysticism, properly so-called, signified, in the first place, the closing of all the avenues of perception by the senses, and thus withdrawing the mind from external distractions, and enabling it to receive direct illumination from the Divine Spirit within us. There is no sex in religion, and no reason why mysticism, a very spiritual form of religion, should be branded as "a woman's religion." It is *not* one which can inspire a man to strong constructive ability because that has nothing to do with religion, but is purely an intellectual faculty. K. H.

ANSWER.—We are told in *Light on the Path* that the first two rules in the making of a mystic necessitate the use of the surgeon's knife. If this operation is performed by life or by the direct initiative of an expert physician it may be negative, if by the patient himself it is very far from being negative. The latter half of the process is essentially positive and constructive.

Compare this simile regarding death from the Brihad Aranyaka Upanishad (*Song of Life*). "Then, as a caterpillar, when it comes to the end of a leaf, reaching forth to another foothold, draws itself over to it, so the soul, leaving the body, and putting off unwisdom, reaching another foothold there, draws itself over to it." Work done from the latter foothold, the higher plane, is distinguished from that done from the lower plane in that it is not done from motives of selfishness with some form of self-interest as end, but disinterestedly in the service of humanity and of the spirit.

This latter stage of mysticism, which is the beginning of true mysticism, when the soul has been born and begins its conscious life, has two aspects. They are given us in the familiar summary of the Commandments: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." These have been called the intensive and social aspects of Christianity and contain the whole duty of the mystic.

Conscious communion with God is the result of the positive and dynamic

power of love and of purity, and the permanence of that vision of God which we are to work into the very fabric of our lives is dependent on the sincerity and persistence of our attempt to live up to each individual gleam of light as we receive it. There is, therefore, a continually expanding circle in the life of the mystic: The ideal works itself out in action; the life in turn enables him to test, strengthen, and enlarge the ideal.

And from the Gita: "Not by withholding from works does a man reach freedom from works, nor through renunciation alone does he win supreme success. He who restraining the powers of action, dwells, remembering in mind the objects of sense, such a one, wholly deluded, is called a false ascetic." "Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works. Standing in union with the soul carry out thy work, putting away attachment."

To conclude: He who loses his life that he may save it is negative when viewed solely from the standpoint of his loss, but positive when viewed from the standpoint of his gain. Can there be a doubt in the mind of any mystic as to which is the real standpoint? L. E. P.

QUESTION 99.—*How is it possible to reconcile the theory of reincarnation with the pretty well established fact that mental and moral inheritance counts for something?*

ANSWER.—Heredity is one factor in reincarnation and certainly counts for something. According to the *Secret Doctrine* there are *seven* factors concerned in the origin of species, variation transmitted by heredity being the first. Then comes natural selection, sexual selection, isolation, correlation of growth, and adaptation to environment. (Intelligent as opposed to mechanical causation.) *cf. Vol.* II, 738. This concerns the physical, but mental and moral heredity proceed on similar lines. K. H.

ANSWER.—Heredity is part of the machinery of reincarnation. It is one of the means by which the reincarnating Ego is provided with a physical instrument suited to its needs. Indeed looked at broadly, as what enters into a man from his parents, heredity goes far deeper than the physical, and might be regarded as including the moral and mental training and character building that his parents give him in childhood, quite as much as the building of his body in the prenatal state. In each case what is drawn from the parent is but material, which is received in part and in part rejected. If we remember that it is not by chance that a soul is drawn to this or that environment, but that it is the action of choice and law, then it is impossible to consider the medium through which the law works as needing reconciliation with the law itself.

This relation between reincarnation and heredity is outlined in the sixth book of the Bhagavad Gita, where Krishna answers Arjuna's question as to the fate of those, who, seeking union with the Supreme Spirit, fail to reach their goal in a single life. Krishna says:

"Entering the worlds won by holy deeds, and dwelling for long ages there, he who fell short of union is reborn in the house of pure and holy folk;

"Or, indeed, he may be born in a family of seekers for union, full of wisdom, for such a birth in this world is harder to obtain.

"There he possesses the same soul-vision that he won in the former body, and therefore strives again for the perfect attainment, O rejoicer of the Kurus.

"Even without any wish of his own, he is taken in hand by his former effort." H. B. M.

QUESTION 100.—*Why is it that some people are filled with the spirit of God and others are not? What makes the difference?*

ANSWER.—It is never easy to answer the questions that begin with "why," for causes lie wrapped in their effects and it is hard enough to learn the "how" of life. Yet if we patiently study the facts, and observe the processes which daily take place within ourselves, they will yield up their secret; and from our knowledge of how facts arise we can tell something of the reason for their existence. When, in instance after instance, we see that we grow into the likeness of our desires, that the "soul is dyed by the thoughts," and that our character is built from our habitual thoughts and strivings, then it becomes evident that the reason for the present existence of any attribute or quality must lie in the nature of our past efforts and aspirations. If we would be filled with the spirit of God we must love God, we must think God-like thoughts, and desire divine desires; then our love and thought and desire will draw into us that which we love and mold us into its likeness. This is the law we see all around us, it is how we change from what we were into what we will be, and in it lies the answer to the present question; Those who are filled with the spirit of God are those who have loved God. This is the answer made to us by familiar fact, and it is also the answer made by Christ when he told his disciples, "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him."

"What makes the difference?" It is the difference between day and night, the difference between a soul in which there is light and one in darkness. Or it is the difference between life and death, between that which is dynamic and that which is inert. We could perhaps liken the power of the spiritual world to that of a great magnet whose field covered the whole of human life, but which could only draw or affect that which was of its own kind, which was itself magnetic. If we have in us no love for the things of the spirit then we are as wood or stone, inert and unresponsive, however strong the field. But as an inert coil of wire may be made responsive and magnetic by the passage of an electric current, so our inert hearts are quickened and made responsive by our love and aspiration. And according to our love, so is the help that may be given us, not because help is withheld, but because without love we cannot respond to the force poured forth. Thus it is that if we cannot find the spirit of God within us it is quite useless to look for it elsewhere, for the measure of the spirit within our own hearts is the measure of the power of the Infinite Spirit to move and lift us, or to make us aware of the richness of its fruits.

H. B. M.

ANSWER.—This question may be answered in part by the answer to Question 99. We are told in the *Secret Doctrine* that the dawn of this cycle of evolution found matter in seven different conditions, ready to act as vehicle to seven types of beings, and from the deviations of these primeval entities, started the chain of causation that makes the differences in men to-day. K. H.

QUESTION 101.—*Is there such a thing as an accident or injustice? If so, in what way can we reconcile these statements with "All is governed by law"? We come in contact with both statements in theosophical literature.*

ANSWER.—It would have been better to give references to these statements in theosophical literature. Their context should explain them.

There is no such thing as an injustice, if our vision extends over a sufficient range of time. The effect is contained within the cause, and thus comes

into existence, potentially, at the same moment as the cause; but years or ages may pass before the effect is born or worked out on the material plane. Karma, the law of equilibrium, the action of which is conscious and purposive—means that whatever we sow, we shall reap; and that whatever we reap, we have sown. It does not mean that we must necessarily have sown in this life that which we are now reaping. The sowing may have been done in a previous existence. Hence, judged as affecting the present personality only, and in the terminology preferred by some exponents of Theosophy—that personality may suffer *or may enjoy* undeservedly. (Had we, as infants, earned the advantages with which ages of experience surrounded us?) From that standpoint it is added that in the after-death states, before the fading out of the personality as such, the equilibrium is restored; and that in Devachan, during the sleep of the soul's body between two lives on earth, the higher aspirations of the preceding personality are realized and enjoyed on that plane.

A moment's thought, however, will show that it is equally correct to say that even the personality only *seems* to reap undeservedly. It depends from which angle we approach the question. Further, the personality being merely "a purgation" of the soul, as the early Christian Gnostics so luminously phrased it, the exact balancing of things, as affecting any one personality, is in fact a matter of small consequence. T.

ANSWER.—There is no injustice. And belief in accidents is a sign of slipshodness in the processes of thought. If there were the stars would fall off their orbits, for cosmic equilibrium is but a manifestation of justice. Were there the slightest fault in the working of justice, the whole fabric of life would instantly crumble to pieces. Could billions be piled upon billions if one plus one were not two? When a child fails to obtain the correct sum, are the rules of mathematics at fault? And in the tangle of human life injustice is but the best justice that can be obtained under the circumstances. We shall have to do our sums over and over again, until the result is quite correct. Then the theosophical literature also will become quite consistent. V. J.

QUESTION 102.—*According to Theosophy, when does reincarnation take place? Do you believe it possible to remember incidents of this life? And if we have another life in the flesh, we will have a brain, and if a brain, why not memory?*

ANSWER.—Assuming that you have no acquaintance with Theosophical beliefs and are asking for information, not mere curiosity, nor for the purpose of putting puzzling questions, I will endeavor to make my answer plain, by going back of your question instead of beginning with it. This only for the sake of clearness and enabling you to understand fully the reply. If you have no knowledge of Theosophy, as I assume, it is necessary. If you have a knowledge, statement of the facts, though perhaps a trifle tedious, will do no harm.

Karma is the result of the operation of the great Law of Compensation, "As ye sow, so shall ye reap." Karma began with the first incarnation and will only end when the "Higher Self" is again in unity with the infinite. The persisting Ego is the real man. The man as we see him is only the tenement of the real man within. The Ego is immortal, indestructible, was with the Infinite in the beginning, has existed ever since, and will always exist, a ray from the Infinite, and as eternal as the source from which he sprang, and to which he will inevitably return.

Karma is not a blind fate, of which man is the victim and from which he cannot escape. In each life the Ego builds for the next life, governed to a

certain extent by his former incarnation, but with a wide latitude as to how he shall build for the next. As he builds well or ill, so will he be punished or rewarded in future lives. Though governed by Karma, he is the creator of his own Karma. Karma is one of the great factors in determining the time of rebirth. Karma is the one great factor in determining the circumstances, place and environment of the rebirth. The time of reincarnation is when the Ego is found ready for it. The Ego belongs to Eternity, not to time. Time is to Eternity as the shadows of yesterday to the meridian sun of to-day. The shadows pass, the sun remains.

To the second portion of your question, personally, I believe that the Ego has a memory of what has gone before, but the brain of the physical man, the tenement in which the Ego temporarily dwells, has no such memory. Yet at rare moments the Ego does impress its memory on the brain of the physical man. How often have all of us had experiences that seemed a mere revival of memory instead of a gain of knowledge. Our intuitions are often flashes from the jewels of experience, stored in the memory of the Ego in its former existence.

To your third question: Yes, when (not if) we have another life, or re-incarnation, the physical man will have a brain, and will also have a memory, but the physical brain and memory perish with the physical man, of which they form a part. They answer a temporary purpose. They are mainly for the use and protection of the physical man in this existence. They are vehicles for the manifestation of the Ego, but they perish as the muscle perishes, as the flesh perishes. Each incarnation is but a roadside inn on the great highway, traversed by the Ego in its long journey from its first incarnation to its final union with the Infinite. W. H. L.

OFFICIAL NOTICE.

The next Annual Convention of the Theosophical Society will be held on Saturday, April 24, 1909, at the Brevoort Hotel, Fifth Avenue and Eighth Street, New York City, beginning at ten o'clock. All Branches are requested to send delegates or designate proxies to represent them. Branches unable to send delegates may forward their proxies to the Chairman of the Executive Committee, Mr. Charles Johnston, to the Treasurer, Mr. H. B. Mitchell, or to the Secretary, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, New York.

CHARLES JOHNSTON,
Chairman, Executive Committee.

BOOKS AND PAMPHLETS.

ABRIDGMENT OF THE SECRET DOCTRINE, (Hillard)	$2.16
ANCIENT AND MODERN PHYSICS, by T. E. Willson, paper	.50
BHAGAVAD GITA, translated by Charles Johnston	1.00
BHAGAVAD GITA, Edited by W. Q. Judge, leather	.75
BIBLE TESTIMONY TO THEOSOPHIC TRUTH, paper	.10
BIRTH; A NEW CHANCE, by Rev. Columbus Bradford, cloth	1.50
CULTURE OF CONCENTRATION, by W. Q. Judge, paper	.10
DREAM OF RAVAN, cloth	1.00
ELIXIR OF LIFE, paper	.30
ESOTERIC BUDDHISM, by A. P. Sinnett, cloth	1.25
FRAGMENTS, by Cavé	.60
FROM THE UPANISHADS, by Charles Johnston, cloth, $1.00. Japan vellum	1.25
IDYLL OF THE WHITE LOTUS, cloth	1.00
INDIANAPOLIS LETTERS, by Alexander Fullerton, paper	.10
KARMA: WORKS AND WISDOM, by Charles Johnston	.35
KARMA, by Thomas Green	.15
KARMA, by A. P. Sinnett, a novel, cloth	.75
KEY TO THEOSOPHY, by H. P. Blavatsky	2.00
LETTERS THAT HAVE HELPED ME, by W. Q. Judge	
Vol. I, compiled by Jasper Niemand, cloth	.50
Vol. II, compiled by Thomas Green and Jasper Niemand, cloth	.60
LIGHT OF ASIA, by Sir Edwin Arnold, cloth, 75c.; leather	1.00
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